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TWENTY-ONE YEARS

IN

S. GEORGE'S MISSION

AN ACCOUNT

OF ITS

ORIGIN, PROGRESS, AND WORKS OF CHARITY

With an Appendix

BY THE

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RIVINGTONS

WATERLOO PLACE, LONDON

Oxford and Cambridge

1877

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TO

MY LOVING AND TRUE FELLOW-WORKERS, CLERGY, SISTERS, AND LAY-HELPERS,

TO MY FAITHFUL PEOPLE OF S. PETER'S,

AND TO THE STEDFAST FRIENDS AND BENEFACTORS OF

S. George's Mission,

BY WHOSE PRAYERS AND ALMS OUR WORKS HAVE HITHERTO UNDER GOD BEEN SUSTAINED,

THIS ACCOUNT OF

Twenty-One Years of abundant Blessing amid many Trials,

IS THANKFULLY DEDICATED

BY THE WRITER.

PREFACE

AS more than ten years have elapsed since the account of the first Ten Years in S. George's Mission was written, the writer has been often asked to give some account of the second Ten Years.

After a delay, occasioned partly by the difficulty felt in writing of a work in which he was too nearly interested, and partly by the pressure of the work itself, he has now completed his task, and commends it to the indulgence of the many friends of the Mission, and of all interested in the growth and welfare of the Church.

He had the choice of describing simply the work of the last Ten Years, or of combining what had been already told with the later history. He has preferred the latter, wishing to make this a complete (as it will probably be his last) account of Mission work.

None can feel more deeply than himself the many imperfections and shortcomings of his own share in this work; but this makes him more anxious to acknowledge the goodness of GOD in blessing this Mission, and the love and devotion of his fellow-workers, to whom that measure of success which has attended our common labours is greatly due.

It is hoped that this history will prove to the generous friends who have helped to maintain S. George's Mission through these eventful years, that their confidence in the principles on which it was founded has not been misplaced, and that they may themselves be encouraged, as well as encourage others, to carry on the work to its completion. And if the blessing which has attended the stedfast exhibition of the principles of the Church of England, in a small sphere in this great metropolis, may encourage other labourers, as well as those faithful souls who are sorely tried in these eventful days by the difficulties which beset the Church, then neither will the work itself have been in vain, nor the time spent in relating its history. To GOD be all the glory.

CONTENTS

CHAP.		PAGE
	INTRODUCTION	1
I.	THE FOUNDATION AND FIRST DAYS OF THE MISSION	13
II.	S. GEORGE'S-IN-THE-EAST	30
III.	PRINCIPLES OF MISSION WORK. MR. LIDDON'S SERMON. CONFRATERNITIES. GUILDS	41
IV.	OPEN-AIR PREACHING. THE WAY OF THE CROSS. SPECIAL MISSIONS. NEW YEAR'S EVE. FUNERALS	62
V.	THE CLERGY HOUSE	83
VI.	THE SISTERHOOD OF THE HOLY CROSS	90
VII.	THE CHILDREN. THE SCHOOLS. CHILDREN'S SERVICES. CATECHISING	99
VIII.	S. STEPHEN'S HOME AND INDUSTRIAL SCHOOL	114
IX.	THE HOUSE OF MERCY	123
X.	THE RIOTS IN S. GEORGE'S CHURCH. THE WORKING MEN'S CLUB	139

CHAP.		PAGE
XI.	S. PETER'S CHURCH: COMMENCEMENT AND CONSECRATION	150
XII.	S. PETER'S CHURCH: ITS HISTORY DURING THE LAST TEN YEARS. CEREMONIAL	159
XIII.	S. AGATHA'S MISSION	169
XIV.	FINANCE. NEEDS. CLERGY HOUSE	191

APPENDIX

I.	THE CHOLERA OF 1866	200
II.	MR. KING'S LETTER	225
III.	CONFESSION AND ABSOLUTION	234
IV.	S. KATHARINE'S HOSPITAL	245

Introduction

THE history of the Catholic revival in England has yet to be written. If it is permitted to find a worthy historian, it will prove no uninteresting study in the annals of the Church in this country. It will not, I trust, seem presumptuous to connect the history of S. George's Mission with so important an epoch, as forming at least a portion of the greater movement; for it is during the twenty-one years since this Mission was founded, that the fullest development of Catholic life and energy in England has taken place. And even if it be not regarded as the pioneer of Home Mission Work—though its claim to the title is a very strong one—yet it certainly has laboured in the forefront of the battle, and has shared in the danger and toil, in the persecutions and difficulties, as well as in the successes and blessings, which have attended the development of this important feature of the Catholic advance.

It is not easy for younger readers to realize the greatness of this advance. Twenty-one years ago there were but two parishes in London in which any attempt had been made to commence Mission Work in a Catholic spirit. S. Barnabas, Pimlico, was working on the lines which had been laid down for it by its pious and noble-hearted founder with so much self-denial and practical wisdom. S. Barnabas, however, was simply a dependency of S. Paul's, Knightsbridge, its importance indeed accentuated by the residence of Mr. Bennett and his staff of Clergy in the Clergy House. But though services had been commenced for a short time in the Schoolrooms, yet the Church itself burst forth at its consecration in a glory and brightness which, though for a while dimmed by the tears of a loving people losing their faithful Priest, yet by divine blessing was soon permitted to recover somewhat of its first beauty, and to carry on the work which had been marked out for it by its founder. S. Barnabas then was not the type of a poor Mission cast adrift in a new country to make for itself a name and an abiding-place.

S. Mary's, Soho, had more of this character, but at this time was entirely worked by one Priest, devoted as he was, and bringing to his work the experience gained by Mission Work in Scotland. It was not till after-

years that Mr. Chambers gathered round him other devoted Clergy, and the band of Sisters who made S. Mary's a bright spot in the desert of S. Giles.

In the East of London the only Mission Work of the Church of England was carried on in a Mission School Chapel in connection with S. Peter's, Stepney. Its founder however, the Rev. T. J. Rowsell, after preaching at the opening of the Chapel of the Good Shepherd in Calvert Street, spoke of this Work as rather intended to bring social influences to bear upon the poor of his parish. It certainly did not profess to make the Catholic Faith, in its teaching and Ritual, the great leavening power and influence.

The Additional Curates' Society had not yet adopted in its programme the name of Home Mission Work, and was simply fulfilling its very useful object of aiding Incumbents in maintaining Curates in large parishes. The idea, in fact, of Home Mission Work was a new one; and when it was first broached by the writer to his honoured superior, the Incumbent of S. Paul's, Knightsbridge, he expressed alarm lest if carried out it should interfere with the Parochial System. We must not forget indeed that the Parochial System had been marvellously developed in Leeds by Dr. Hook, and that the Clergy of S. Saviour's, Leeds, had been working in a

Missionary spirit in and around their beautiful Church. No doubt good work had been done in Wantage by Mr. Butler; at S. Peter's, Plymouth, by Mr. Prynne; in Kidderminster by Mr. Claughton; at S. Michael's, Bussage, by Robert Suckling; at S. Paul's, Brighton, by Mr. Wagner; and in other places: still none of these realized the idea of a Home Mission. Again, as to the Ritual and manifestation of Catholic life and teaching, younger readers must be reminded that as yet there was no S. Albans; S. Michael's, Shoreditch, with its sister Churches in Haggerston; S. Paul's, Walworth; S. Mary Magdalene, Paddington; S. Ethelburga; S. Matthias, Kensington; S. James, Hatcham; S. Stephen, Lewisham—in or about London; no S. Margaret's, Liverpool; S. Mary's, Prestbury; All Saints', Clifton; S. John, Bathwick—in the country. S. John Baptist, Frome, was just emerging from the old traditions of a bepewed Parish Church; All Saints', Margaret Street, had not yet burst forth from its chrysalis state in the much-loved temporary Chapel in Tichborne Street. The stout-hearted Priest of S. Mary Magdalene, Munster Square, was indeed teaching the faith fearlessly in doctrine and Ritual. Still, the Church of England has made wonderful advances since then, not only in those Churches and parishes which are reckoned the most

advanced, but in those also which have been attracted upward or borne onward by the rising tide. Special Missions had not been commenced in those days, at least on anything like the scale of the present time. Mr. Aitken's and Mr. Twigg's Mission-preaching had not yet enlisted Catholic sympathy, or surrounded itself with the Catholic associations which have made the London, Liverpool, Leeds, Lincoln, Plymouth, and now the Bristol and Manchester, Missions such great successes.

We must consider also the great advance which has been made in the Ceremonial of the Church; the study and attention devoted to it, and its more accurate and intelligent use, especially in the highest service, the Liturgy of the Church; the more orderly arrangement of Processions, and the greater dignity given to them; the wonderful improvement of Musical Services—witness those of the Gregorian Festivals at S. Paul's, and the introduction of such oratorios as the Passion Music for devotional purposes in our Cathedrals. Next, the great improvement in preaching; the more earnest, popular, and moving style of extempore sermons; the addresses, conferences, meditations, and instructions for various classes and capacities; the retreats, not only for Clergy and religious, but for the laity, even adapted to

the circumstances and convenience of those engaged in business. We must mention the services for children; the increased frequency of catechising; the metrical litanies; the celebrations intended specially for children, and the attention paid to their edification at such times by the use of hymns instructing them in the meaning of the various parts of the Eucharistic Service.

Add to these manifold and manifest tokens of advance the helps to the spiritual life of our people in the restoration of more frequent celebrations of Holy Communion, weekly or even daily (as lately restored at S. Paul's Cathedral); the consequent vast increase of communicants, and their more careful preparation by the help of improved manuals and regular classes; the greater regard paid to self-examination, and above all, the revival of frequent, even of habitual, Confession.

We must not surely omit among the signs of Catholic revival in the last twenty years the growth of our Religious Houses, especially of Sisterhoods; the development of the spiritual life in their own Communities, and the influence exerted by them over others; the varied and important works of mercy undertaken by them—hospitals, convalescent homes, penitentiaries, upper, middle class, parochial and industrial schools,

the visiting of the poor and sick, and the nursing of them in their own homes; and now their work abroad in Missions among the heathen. Thanks also to the Fathers at Cowley and Stoke, opportunities of entering the religious life are not wanting for our men; and the blessing of such Communities has been abundantly proved in special Missions, retreats, and conferences, not to speak of the work of the Evangelist Fathers in the United States and in India. Next to these comes the institution of Guilds and Confraternities, which are now become a recognized organization in a well-ordered parish, and have greatly tended to deepen Evangelical piety and primitive zeal in the hearts of their members, binding them together by close religious ties, and providing a band of Missionaries among their friends and neighbours, of the greatest service to the active parish Priest.

There are other signs of progress on which stress might have been laid, such as the great development of Educational energy in the Church of England; her activity in the cause when other bodies were listless; her national and training schools, already established before the attention of the country had been seriously drawn to the subject, which have enabled her to maintain the lead, and provide to so large an extent for the

wants of her own children, even in the face of the rate-assisted schools under the School Board system; then the opening of the schools for the middle classes in connection with S. Nicholas College, founded and carried on by the energy of Canon Woodard and his Fellows; and the great increase of theological colleges for the training of Clergy. Or, again, mention might be made of the restored Cathedrals (no less than three were opened after such restoration in last year), and of that which belongs especially to Mission Work, the opening of the naves of Cathedrals for popular services such as those which are so crowded at S. Paul's, and of the provision made by classes, lectures, and other instructions for the spiritual wants of the large population working in the City. Such a sign of the times as the foundation of Keble College in Oxford, and the great success attending its commencement, must not be passed over in silence.

And what have been the result and outcome of this varied machinery, but the marvellous change which has come over the face of the Church of England, and of the people in respect of her? The Church, alive and active, as she has never been since the Reformation, is bearing bravely the attacks made upon her, not fearing even disestablishment itself, because she is strong in

the hearts of the people. And this not merely among the upper classes, who are either influenced by conservative feelings of attachment, or family connection; or the educated and intelligent, who were attracted by the teaching and arguments of the Oxford school in earlier days; but among the middle classes, who have appreciated the hearty services and earnest preaching of the later school; and the very masses of the people, the working classes, who have been touched by the Missionary Work of the Clergy living among them, and of the Sisters who have devoted themselves to them and to their families.

It should also be remembered that twenty years ago there was no Bishop's Fund, and that although the generous heart of a City merchant had been moved to assist Bishop Blomfield in building no less than ten Churches in Bethnal Green, yet there was little active sympathy in the West of London for the spiritual or temporal wants of their poorer brethren in the East. The present Archbishop, at that time Bishop of London, took occasion at the consecration of S. Peter's Church (*i.e.* ten years after the foundation of S. George's Mission) to use the following language: "East and West must be united. In the West there was already a strong sympathy with the East. There was a growing union

between all classes, and a desire to help and understand one another; and he believed that this tie between the West and the East, this interest felt by the former for the amelioration of the condition—especially the moral and spiritual condition—of the latter was owing in no small degree to one who, before he migrated to labour there in the East, had ministered long in the West, and had carried with him the personal affection and esteem of many." Now, however, the large contributions from the Bishop's Fund to Eastern districts, from the Sunday Hospital Fund to our London hospitals and dispensaries, and the institution of Mrs. Gladstone's Home for our convalescents, have evinced the great sympathy which is felt by our richer brethren in the West. Sisters also, like those of the Holy Cross, of S. Saviour's Priory, or S. Michael's, Shoreditch, have set so noble an example in devoting their lives to the poor in these districts, that many ladies, as well as gentlemen, have become regular visitors among the poor, giving their own personal help in parochial work.

Such are a few among the many marvellous developments of religious life which the last twenty years have witnessed in the Church of England, and specially in this great Metropolis. It cannot of course be intended for a single moment to claim for S. George's Mission

the commencement of half of these great reforms; but it is hoped that a perusal of the following pages will show that the origin of many may be traced not indistinctly to the influence of this Mission, while in most, if not in all, it has borne its share not only in utilizing these helps when they have been introduced and become popular, but also in the labour and difficulty, as well as in the odium and even danger, which have attended their introduction. At least it is necessary, in order to estimate the work of S. George's Mission during these twenty-one years, to reflect on the actual state of the Church at its commencement, and to consider the changes and developments which have taken place during its progress from a struggling Mission to a permanent Parochial Organization.

CHAPTER I.

The Foundation and First Days of the Mission.

HAVING thus endeavoured to impress the reader with the state of the Church at the time of the commencement of S. George's Mission, it may be interesting to describe some of the circumstances which led to the idea of its foundation. And first of all a few personal reminiscences may be allowed. The writer remembers well, as Curate of a country town in Gloucestershire, in 1851, reading one evening by the fireside the account of the farewell of the Incumbent of S. Paul and S. Barnabas, the touching words which he spoke, and his sad leave-taking of a much-loving flock. The whole history was not to be read carelessly, or reflected upon without many burning thoughts. Those which arose in his mind were of deep sorrow for the parish which had lost so devoted a priest, of prayer that his place might be supplied by one who would faithfully

carry on his work, and of ardent longing that, if it was God's will, he might be permitted to take a part, however humble, in aiding such an object. He felt that in his own parish he had reached the end of his tether: after nearly six years of parochial labour he could not induce his vicar to move further in advance, and S. Barnabas offered a most inviting field for more congenial work. Here the experiment of winning the poor to the Catholic faith by Catholic teaching and services was being successfully tried, and proved the soundness of the system which Mr. Bennett originated in that parish, and which by a remarkable Providence was, in spite of all opposition, maintained and perpetuated. Five years however in S. Barnabas only proved what might be done among the poor in London, and gave time to reflect on how much more remained to be accomplished.

In another way God seemed to be teaching him the way to do it, for it happened that while in France in 1854 he was led to visit a very interesting institution at Yvetot, in Normandy, which was the Petit Seminaire of the Diocese of Rouen, presided over by a very accomplished Superior, the Rev. M. l'Abbé P. L. Labbé. Having lived much in England when his father was an *emigré*, and taking great interest in the religious move-

ment in this country, he, with his clever and agreeable colleagues, hospitably entertained the writer. One of these Priests had resigned an important government appointment as Civil Engineer to enter the Priesthood, and now employed his talents as an architect in building and restoring churches around Yvetot. Among other noteworthy objects of interest in the College was a room in which Mass had been celebrated in the time of the Revolution. In consequence of the conversations which arose on the fortunes of the Catholic Church in France and England, the writer was presented by M. Labbé with the *Life of S. Vincent de Paul*, written by M. Abelly. No one can read this interesting Biography without the deepest interest, and the heart must be dull indeed which is not stirred with emotion at the self-denial and energy with which the Saint gave himself to the work to which he was called. The sad condition of the French Church and nation in the 16th Century, and the wonderful influence of the institutions founded by S. Vincent in reforming abuses and rekindling the zeal of the Priesthood, made a deep impression on the writer's mind. The wise mingling of means for relieving the spiritual and temporal wants of the people; the various associations of religious persons under rules of different degrees of strictness, according to their several

vocations, and the objects to which they were devoted; and the deep wisdom which sought out the root of so much evil, in the unspiritual lives of the Clergy, and provided means for its redress—all this was well calculated to impress those who seriously reflected on the state of our own Church and people, and honestly sought for some remedy. The spiritual condition of the masses of our population, the appalling vices which prevail in our large towns, and especially in the teeming districts of the metropolis, the increasing tendency of the people to mass together multiplying and intensifying the evil, and the unsatisfactory character of the attempts hitherto made to meet it, were enough to make men gladly profit by the experience of those who had successfully struggled against similar difficulties.

It was so ordered also, by God's good Providence, that a society of priests had lately been founded in London, called the Society of the Holy Cross. Its objects are to deepen and strengthen the spiritual life of the clergy, to defend the faith of the Church, and then, among others, to carry on and aid Mission work both at home and abroad. The members of this Society, meeting together as they did for prayer and conference, were deeply impressed with the evils existing in the Church, and saw also, in the remedies adopted by S.

Vincent de Paul, the hope of lessening them. They all felt that the ordinary parochial equipment of a rector and curate, or perhaps a solitary incumbent, provided for thousands of perishing souls, was most sadly inadequate; that, in the presence of such utter destitution, it was simply childish to act as if the Church were recognized as the Mother of the people. She must assume a missionary character, and by religious association and a new adaptation of Catholic practice to the altered circumstances of the 19th century, and the peculiar wants of the English character, endeavour with fresh life and energy to stem the prevailing tide of sin and indifference.

In prayer then and mutual conference they considered these plans, and resolved to seek some sphere in which to bring them to the test of experience. At first little more was contemplated than a preaching Mission; for they had all their own parochial duties, and the time they could devote to such an object was necessarily very limited. Before, however, they had set themselves to seek such a sphere, one was providentially offered. The Rector of Chislehurst was one of the first members of this Society, and an excellent layman, Mr. T. Charrington, a partner in an important firm engaged in business in Radcliffe, was a churchwarden of his parish.

Mr. Murray naturally mentioned the subject to him as one in which he was deeply interested, and he spoke of it to the Rector of Shadwell, through whom it came to the knowledge of the Rev. Bryan King, the Rector of S. George's-in-the-East. It seemed to him a manifest answer to prayer; for oppressed by the difficulties of his parish, and seeing no present hope of meeting them, he had during the season of Epiphany made them special subjects of intercession, and thus, although personally unknown to any members of the S.S.C., he gladly hailed the intimation, and at once put himself into communication with them. S. George's-in-the-East, since, alas! notorious in the annals of newspaper history, was to them, as well as to the world in general, a *terra incognita*. It was therefore with great interest that the report of one of the Society despatched on a voyage of discovery was received. It opened the way for the first Missionary operations; and on Ash-Wednesday, 1856, the writer and the Rev. Newton Smith, Founder of the S.S.C., were sent to commence the Mission in this new country.

The spot chosen for our first attempt was a workshop at the end of a small court in Ratcliffe Highway, where a Sunday School had been held. Here we preached and prayed with a few persons gathered together by some handbills circulated in the parish. This

was continued for about a fortnight, two going down three times in the week. Among these first Mission preachers were the Rector of Chislehurst and the Rev. G. C. White, with others whom, alas! we have now lost. From enquiries which were then made it was found that the usual attendants at these services for the most part belonged to the Parish Church; and as in such an extensive parish the room seemed too near the Church, it was resolved to seek a more distant spot for our operations. This was soon found in one of the most miserable alleys of the parish, near the river. Lower Well Alley, now in S. Peter's parish, still maintains an unenviable character, but will probably shortly disappear in the extensive alterations which are projected under the Metropolitan Improvement Act. The room in which we commenced was secured in the cottage of a poor woman whose husband was at sea; and as she herself was just confined, she was unable to take much part in our arrangements, or otherwise to secure order than by expostulating with disturbers from the top of the stairs. And disturbance certainly there was; for as soon as the hymn, which was sung in the alley, the better to collect a congregation, was commenced, a violent opposition was displayed by the Irish, who swarmed in the houses around, and on the

first evening interrupted and almost frustrated all attempts at preaching by their clamour and violence. Many dangerous missiles were thrown; for as the court was paved, and so no loose stones came to hand, they soon sacrificed a large beer-pitcher, whose fragments were hurled at our heads. An attempt also was made to catechise us as to our acquaintance with the Latin of the Nicene Creed. This opposition was continued with more or less energy for about a fortnight, after which time we were permitted to fulfil our work in peace. But even during this time of disturbance some were induced to attend to our exhortations; and among other fruits of our ministry was the admission of a poor sick child into the bosom of the Church by Baptism. But as we became better acquainted with the district, and more interested in its spiritual condition, we felt that it would be hopeless to expect any permanent good from such desultory attempts unsustained by a more regular and local agency.

Accordingly it was resolved to offer the Rector of the parish the assistance of a Missionary Curate residing amongst the poor, and devoting himself to their spiritual welfare. To show how moderate our expectations at that time were, we almost doubted whether we could raise £100 a year for such a purpose. However, the

venture was made, and a Clergyman of some experience in Missionary work was chosen and approved by the Rector. His self-denying habits of life, and remarkable powers of influencing those with whom he was brought into contact, gave good prospects of future success. A house was taken in the very centre of the district in which the services had been latterly held, and not far from the spot itself. It was well adapted for the purpose, and had a garden large enough for a temporary Church.

At this time the Rector, anticipating the growth of the Mission, invited the writer of these pages to take charge of the whole work. After much prayer and deliberation it was determined that he should accept the charge, full of difficulty and trial as it even then appeared. But God's hand had already been manifested in our commencement, and we did not doubt that His Holy Spirit would guide and protect us in our progress.

In July, 1856, we took possession of our Mission House in Calvert Street, in a portion of the parish near the river and Thames Tunnel, cut off from the rest by the Docks, and forming with an adjoining portion of Wapping and Shadwell an island. The district, now that of S. Peter's, contains 6,300 souls, of whom perhaps nearly 2,000 are Irish Roman Catholics. We

at once opened a room in the house, with the licence of the Bishop of London, for daily prayers and frequent preaching, and here was gradually gathered a little congregation. A small choir of boys was formed, and classes were held for instruction in the Bible, and preparation for Confirmation and Holy Communion. Even then we were not left free from disturbance, and generally one was left in charge of the door while the other conducted the service. Our first choir-boy was caught in the streets, but was tamed, instructed, Confirmed, and brought to Communion, remained in the choir for many years, and is now married and settled in the parish. One of our first Confirmation candidates is still living in the parish, and a Communicant. Another who came to our first service in the Highway became afterwards a servant in our House of Mercy, and then in the Clergy House, and has ever since been a stedfast Communicant. Thus a beginning was made, and our bell daily witnessed for God in a district which knew little of prayer or the blessings of the Gospel. We also commenced an Evening Sunday School, and preached from the steps of the Parish Church on Sunday afternoons.

During the same time we collected money, and made arrangements for erecting a temporary iron chapel in

the garden attached to the house, which after some delay was commenced on the 27th of October, and in exactly a month's time was completed, being dedicated on the Thursday before Advent. The Rector of S. George's preached, at the Dedication Service in the morning, a sermon, afterwards published, on the appropriate text, "He shall make the barren woman to keep house, and to be a joyful mother of children." Many of the brethren of S.S.C., with other friends, both clergy and laity, joined with us on that occasion in asking God's blessing on our new work, and pleading for the infant Mission before our altar in the chapel of the Good Shepherd, as it was now called. An hospitable entertainment was given to our party by Mr. John Knight, who then resided in York Place, and who, as he had been a warm and attached friend of the Rector of the parish during many years of trial, has during these twenty-one years been a firm and liberal supporter of S. George's Mission. Indeed, although the factory in which he is a partner is not itself a pleasant neighbour, being of soap and tallow, yet the employment which it gives to so many of our poor, and the liberality of the members of the firm, would be sadly missed if it were removed from our midst.

The luncheon at Mr. Knight's was the first of those

happy meetings of friends of the Mission which have since accompanied our Dedication Festivals. The kind expressions of sympathy elicited on these occasions have always helped to cheer the hearts of the labourers in the work, as they have testified to the hearty support which old and tried friends have given to them from its commencement; for, besides Mr. Knight, we cannot but associate with him at these social gatherings friends like the Trustees of our Church, Messrs. Charrington, Skinner, and Morgan; the Secretary of our Building Fund, Mr. Lister Beck; Mr. H. Barnett, the Earl of Powis, Lord Limerick, Lord Eliot, Lord Kilcoursie, the Hon. C. L. Wood, and Sir C. Young; or others who have been taken from us, the Hon. H. Walpole, R. Brett, R. Porter, H. Spurling, as well as our clerical brethren, the Revs. Hon. R. Liddell, F. H. Murray, G. C. White, &c.

The Chapel then being now open for Divine Service, and able to accommodate nearly 200 persons, the Mission began its work in a definite manner. It was a cheering sight to behold it frequently thronged on Sunday evenings, and often with attendances of forty or fifty during the week. We commenced with a celebration of the Holy Eucharist on Sunday, then came the usual morning and evening prayers and sermons, and a

service especially for our Sunday-school children in the afternoon, consisting of some hymns and canticles, catechising, and a short metrical Litany, besides week-day services.

We were joined at this time by one or two laymen, candidates for Holy Orders, who assisted us in visiting, taught in the Sunday-school, and attended to the Church. Two ladies joined us in the beginning of the Mission, and opened a small school at their lodgings, and acted as District Visitors. In the spring however of 1857 another lady, who had already been engaged in works of charity at the head of a religious house, offered her services to the Mission, which were gladly accepted. Another house was then taken near Calvert Street, where she was soon joined by others, and the Sisterhood commenced in a more regular way, opening a day-school for girls, taking one or two into the house to be trained for service, and visiting the sick and poor. We also commenced a school for boys, under Mr. Rowley, who was afterwards ordained, and went out with Bishop Mackenzie in the first Central African Mission, of which he has given a most interesting account; and who is now actively engaged for the Society for the Propagation of the Gospel in Foreign Parts. This school first consisted of boys who had been taught under a master in the

parish then lately deceased; it was first removed to Calvert Street, and afterwards to a room in Old Gravel Lane, which had been used for an infant school. This was built by the father of Mr. J. Knight (who had made his fortune in the parish, and founded the business now carried on in York Place,) as a testimony of his respect for Mr. King. Mr. King placed the school under our charge; and when the Sisterhood lived in Calvert Street, and were able to secure the adjoining house to their own, the girls' and infants' schools were taught in this house, and the room in Old Gravel Lane was devoted to the boys' school. The good effects of the work commenced were already beginning to manifest themselves, in the earnestness of many about their salvation, in the devotion of those who were presented for Confirmation at S. George's, nearly all of whom became Communicants, in the number of children brought to be baptized, and the increase of Sunday scholars.

About the same time also another opening for Mission work in the parish presented itself. A Church in Wellclose Square, in the western part of S. George's (Calvert Street being in the south-east), built in 1696 for the Danes living in this part of the metropolis, was vacant. When the wealthier part of the Danish con-

gregation left the East of London it had fallen into the hands of the British and Foreign Sailors' Society, and was the scene of the labours of Boatswain Smith. This eccentric character, who styled himself B.B.U., or "Burning Bush Unconsumed," was well known among the sailors, conducting services and preaching in this Chapel, and also in the streets. He was frequently taken before the magistrates for his out-of-door preaching; but boldly took out his Bible and read and preached as he was taken to the court. The British and Foreign Sailors' Society had removed their work to Shadwell, and thus the Chapel was to let. It had no beauty externally, though well situated in the midst of an open square, but inside had an ecclesiastical appearance, with a large classical reredos of considerable height, and a religious picture; and when the altar was properly vested, and had its rightful ornaments, and the pews were exchanged for open benches, it was very suitable for our services. Many monuments of Danish merchants were placed in it, and many lay buried in the vaults beneath. The favourable position of the Church, the opportunity for enlarging our sphere of operations in so important a direction, and the prospect of an increased number of clergy to help us, induced us to take advantage of the opening, and secure the Church

for the services of the Church of England. We accordingly rented it of the trustees, and after some necessary repairs and alterations service was commenced in it in Lent, and it was formally opened soon after Easter, when the sermon was preached by Dr. Stanley, Dean of Westminster. A Mission House was now opened in Wellclose Square, and a small school attached to it in a loft, kindly lent for the purpose by a neighbour.

The Mission was now regularly at work in two districts of the parish, both having two Clergymen in immediate charge of them, and the other appliances of Missionary work growing up around each centre. Scarcely, however, had the second Mission District got fairly into work, than it was found both a disadvantage and expense to form two separate houses for the Clergy, and a change was made in September by which the Clergy were united in Wellclose Square, the Sisters moving at this time into the Mission House in Calvert Street. Under this arrangement, with some changes made necessary from the increase and development of the schools, the Mission was conducted up to the consecration of S. Peter's.

And yet, although our work seemed so happily opening before us, and taking a more settled shape, a heavy internal trial was soon to fall. This was no less

than the loss of the Clergy attached to the Church in Wellclose Square. One of them, whose special charge it was, had proved himself singularly fitted for the work, by energy, kindness of manner, and earnest devotion, which had won the hearts of very many; the other had been connected with the Mission from the commencement. It, however, pleased God to deprive us of them both, so that at the very time when help and active assistance were more than ever required, one was left to meet all the difficulties, and undertake the whole burden of the two Mission Chapels, with the various works in connection. By God's mercy, however, at first temporary and then permanent help was provided, and the services were maintained with their former frequency.

CHAPTER II.

S. George's-in-the-East.

BEFORE we proceed further in our history, it will be well to attempt some description of the scene of our labours; for the parish of S. George's-in-the-East forms a portion of that Eastern London which is so little known to dwellers in the more favoured quarters of the metropolis. Country cousins indeed suppose that they have arrived at the far East when they have reached the Bank of England, ignorant even of Aldgate Pump, and forgetting that the Tower and the Thames Tunnel are far beyond. And yet S. George's contains one of the main supplies of London's wealth and commerce, as well as one of its most curious sights, the London Docks. The extensive basins, in which may be seen the largest ships of the world; the immense warehouses which contain the treasures of every quarter of the globe—wool, cotton, tea, coffee, tobacco, skins, ivory; the miles of vaults filled with wines and spirits; the

thousands of persons employed—clerks, customs officers, artizans, labourers, lightermen, and sailors—make the Docks a world of itself, as well as a cosmopolitan rendezvous and emporium. Those who merely catch a glimpse from a river steamer of its forest of masts can have little idea of the busy scenes which are daily to be witnessed within its high walls. Here are vessels swarming with labourers lading and unlading; powerful hydraulic cranes lifting their tons; gaugers measuring and testing the wines and spirits; porters shifting hogsheads; coopers hammering; clerks busy entering the freights; the trim American clippers, the fast tea-ships from China, or the Mediterranean steamers, warped out of the river through the dock-gates into the wide basins, and taking up their berths. Then of course this commerce brings a vast amount of traffic into our streets. Waggons laden with merchandise — heavy casks of sugar or wine, bales of cotton or wool, tea-chests, bags of coffee—to be dispersed throughout the metropolis, the country, and the world; huge boilers, engines, or machinery to be shipped to the colonies or foreign countries—all this life and animation give a special character to our streets and thoroughfares. S. George's also was once busy with its sugar refineries, which employed a great number of German labourers; it still

has a large biscuit manufactory, cartage business, and coal depôts in connection with the Blackwall Railway.

Ratcliff Highway, known of old for a notorious murder, runs through it from west to east, filled with public-houses and beershops, dancing-saloons and concert-rooms, sailors' boarding-houses, slop-shops, and all the attendants of a seafaring population. Here are two or three collections of foreign animals and birds, among which Mr. Jamrach's assembly of wild beasts and birds, and array of curiosities, are the most famous. In this street are to be seen the poor denizens of the neighbouring brothels flaunting their finery and their persons, and plying their hateful trade by night and day. Foreign sailors from every country—Greeks, Malays, Lascars, Dutch, Portuguese, Spanish, French, Austrians—may be encountered everywhere; so that, with the German sugar-bakers, the population of the Highway is as mixed as any in the world.

The recklessness of vice, the unblushing effrontery with which it is carried on when the lowest of every country combine to add their quota to the already overflowing stock, can scarcely be conceived. The public-houses are chiefly kept by foreigners, as are very many of the lodging-houses, whilst most of them live upon the vices of the sailors; and publicans actually

keep wretched girls in their pay to entrap the poor sailor, who is soon stripped of his all when he falls into their treacherous clutches. A staff of prostitutes is in fact part of the stock-in-trade, and instances could be adduced in which brothels have been attached to the public-houses, or rented by their owners. At one time the publican interest was so powerful in the parish, that for years one at least of the churchwardens was a publican.

In the time of the commencement of the Mission the protection afforded by the police was much less than it is, happily, at present; in fact they were often afraid to interfere in disturbances where the knife was so freely used, and with characters so desperate. There is also a strong temptation to keep on good terms with the publican.

On one occasion while we lived in Wellclose Square a sailor, who had been fighting with a fellow-sailor in an adjoining lodging-house, and had stabbed him in the affray, escaped by the back wall into the kitchen of the Mission House, to the extreme terror of an old servant, and in the cellar for some time kept a body of police and others at bay, until they at last secured his knife. At midnight, when the public-houses were closed, the quarrels, fights, and disturbances were such a matter

of course that none could hope for a night's rest until they were inured by habit. There were frequent fights between foreign and English sailors about the girls with whom they were keeping company; and it was not uncommon to see most desperate encounters between the girls themselves, kicking and tearing one another's hair and biting as they rolled together in the streets, a crowd standing around, and instead of interfering, encouraging the combatants. They are indeed obliged, as we often learnt from some of the inmates of our Penitentiary, to madden themselves with drink, or they could not ply their hateful trade, with all its disgusting circumstances.

As far as the writer's own experience goes (for since the Mission in Wellclose Square was necessarily abandoned his duties do not now take him so much into the Highway), he believes that the fights are not so general as they once were; for frequently in former days he was called upon to interfere, and it was only by placing himself directly between the combatants, and resisting the attempts of the shameful spectators to renew the battle, that peace could be secured. It is now a long time since he has been called upon to interfere. As the present Rector of S. George's (the Rev. Harry Jones), in his book called *East and West London*, expresses the

opinion that there is not much choice between Ratcliff Highway and the Haymarket, the writer will not attempt to decide the question of pre-eminence in vice. Undoubtedly the former displays it in the more disgusting form.

Happily, however, the Highway, or, as it is now called with more dignity, S. George's Street, does not constitute the whole or even the principal part of the parish. The Commercial Road (an important and busy thoroughfare leading to Limehouse, Poplar, the East and West India Docks and Blackwall, and the streets out of which contain a very large portion of the population of 50,000 belonging to the parish,) is of a different character; and though some of the smaller streets are not immaculate, they are inhabited for the most part by an industrious people engaged about the River and Docks, or in various factories or trades. The southern portion of the parish, in which lies the new parish of S. Peter's, is south of the London Docks. S. Peter's parish, consisting of a portion of S. George's and Shadwell, is, as already stated, an island, lying entirely between the Docks and the River. A portion of S. George's lying west of S. Peter's is now attached to Wapping for spiritual purposes. The parish of S. Peter's contains probably the poorest portion of the whole parish, and

some of the most dilapidated houses and closest alleys. There are streets indeed which once contained respectable houses, with remains of handsome marble chimneypieces and carved staircases; but such as remain are now let out in small tenements, and inhabited by the working classes, and even the very poor. We have already spoken of a large soap and tallow factory, employing about 200 hands. There was a year or two ago a rice mill; there are gas and charcoal works, the latter for sugar-refining. Besides these there are the ordinary shops and stores which supply a poor population. A great nuisance with which we had formerly to contend, and which was not removed without great difficulty, was a large dustyard, which was proved to be detrimental to the public health. In the Shadwell portion of our parish there are many large warehouses and river-side wharves; but although some of them as well as the factories are used in the daytime by wealthy men of business, yet we have not one resident of any position or wealth in the parish.

Wellclose Square, in which our Mission House was situated, is a large open square, forming the meeting-point of the three parishes of S. George's, S. Mary's, Whitechapel, and S. John's, Wapping. It contained when we settled there, besides the Chapel, a large sugar

refinery, a Jewish Synagogue and Almshouses, a large boarding-house for Greek sailors, a large music-hall, which, though its original proprietor considered it a highly moral place of resort, nay, on a par with the Mission Chapel as a means of educating the people, yet doubtless gathered into and around it a very doubtful *clientéle.* A large and useful Sailors' Home is just outside the Square.

The poverty of the parish was very great. Beside the shopkeepers who have been already mentioned, there were a large number of small tradespeople, costermongers, persons engaged about the docks, lightermen, watermen, coalwhippers, dock labourers, shipwrights, coopers, &c., the poorer of whom in the winter, or when the easterly winds prevented the shipping from getting up Channel, were for weeks, sometimes months, without work, and unable to support their families; their clothes, their furniture, their bedding, all pawned, they lay on bare beds, or on the floor, only kept warm by being huddled together in one close, unventilated room. During the frost of 1861 the distress was appalling; the crowds who daily besieged the Thames Police Court clamouring for relief were largely reinforced from the courts and alleys of this large parish. The distress of course was greatly augmented by improvident habits,

and the curse of drunkenness, which prevents the labourer from bringing home to his starving family a moiety of his earnings, and makes the mothers themselves, instead of thrifty, careful housewives, noisy, gossipping, useless slatterns.

In the midst of such scenes of sin and misery the children were brought up, the school of too many the streets, abounding in temptation, echoing with profane and disgusting language, and forming a very atmosphere of vice; their examples at home a drunken father and mother, with brothers and sisters already deep in sin, and abroad thieves and prostitutes a little older than themselves. Thus were they early taught to thieve, to swear, to be bold and immodest in their manners and talk, and so to fall in with sins which they beheld in others at the most precocious age.

This was no exaggerated description of this parish, for it had few redeeming features, scarce any residents of education and respectability to foster a better spirit, since nearly every person of this stamp had given up his residence in the parish, that his children might not be contaminated by such sights and sounds; unless we except a few professional persons whose ties confined them to the spot.

The Church had little influence; for though the Rector

had for years consistently fulfilled his duties in the Church itself, yet it required no common energy and sanguine temperament, alone, or with the help of a curate frequently changing, to gird himself for the missionary work outside. He succeeded, moreover, to a state of things too common in the days of religious sloth. His predecessor, fonder of genial society than of parochial work, had allowed dissent, irreligion, and carelessness to grow up around him, with little attempt to check them. The parishioners (for there were many respectable residents who had not yet removed into the country) looked upon their Church as a pleasant rendezvous on Sunday, when neighbours could chat together in the Churchyard; and there was little in the service or sermon to disturb their comfort or peace of mind. What wonder, when the new Rector attempted to throw a little life into the services, and to teach the doctrines of the Church faithfully, that he should meet with opposition; and when the respectable parishioners left the parish for their suburban residences, be accused of emptying the Church? The mischief which afterwards burst forth in S. George's Riots had been already smouldering.

The Parish Church is a large, handsome, classical structure, erected in the beginning of the last century. It

was then filled with monstrous pews, and tall erections called reading-desk and pulpit, most ill-adapted to Christian worship, and specially to the wants of the poor. When the Rector wished the Mission work to commence in and around the Parish Church, it seemed hopeless to bring the poor into such a be-pewed building. The schools, though enjoying a liberal endowment, yet, being in the hands of lay trustees, were permitted to go on in their mediocrity; and though founded with many privileges by an earnest member of the Church, yet exercised little religious influence on the children, or through them on their parents. A small Sunday School was attached to the Parish Church, and an Infant School of about seventy children was founded, as we have already mentioned, in Old Gravel Lane. There was also a proprietary chapel, which has since been consecrated, with an ecclesiastical district attached, under the name of S. Matthew, and which has good schools in connection with it. This was the whole religious machinery of the Church brought to bear upon 30,000 souls at the time of the commencement of S. George's Mission.

CHAPTER III.

Principles of Mission Work. Mr. Liddon's Sermon. Confraternities. Guilds.

IT was in the presence of such a population, in the face of such difficulties without and trials within, that S. George's Mission was now breaking ground in its campaign against sin. The blow which it had just sustained in the loss of two priests—*i.e.* half of the staff, and they in charge of the new Mission District of S. Saviour's—was indeed a staggering one. It reeled under it, but, thanks to God, did not fall; "persecuted, but not forsaken; cast down, but not destroyed." Some temporary help was obtained, the Rev. J. A. Temple working for eighteen months, others for shorter periods, as the Revs. H. J. Borrow and Charles Anderson; and the Revs. E. H. Davies and W. P. Burn, now taken to their rest. In the close, however, of 1859 we thankfully welcomed the valuable help of the Rev. A. H.

Mackonochie, hitherto curate of Wantage, who took special charge of S. Saviour's, and by his indefatigable labours, eloquent preaching, and unceasing care for souls, set us an example of what Mission work really was. He was soon joined by the Rev. H. A. Walker, and both worked together most happily at S. Saviour's until, to our heavy loss, but to the great gain of the Church, Mr. Hubbard, with the advice of those who were best acquainted with his high qualifications, and after mature consideration, nominated him to the charge of S. Alban's, Holborn, in the year 1862.

During these years, although they comprise the sad period of S. George's Riots, the Mission work was steadily developing. The Holy Sacrifice was offered daily in the Chapel of the Good Shepherd; thrice a week in S. Saviour's. The work of the Sisters was active in the House of Mercy, now removed to Hendon, and in their Industrial School, commenced in Calvert Street, and also removed to an adjoining house in Hendon. The schools attached to both Mission Chapels were growing in numbers and improving in discipline, many now being presented every year for Confirmation; the number of communicants had reached upwards of one hundred, and the influence of the Mission was being extended and deepened. But this will be seen more

plainly as we enter into a detailed account of our work. First, however, it will be well to lay down clearly the principles on which it was based and carried on.

Nor can this be better done than in the words of one who preached on behalf of the Mission at a festival service held in the Church of S. Mary Magdalene, Munster Square, in November, 1860, soon after the riots in S. George's Church. We are glad to pay a common tribute of thanks to the kind and courageous priest, the Rev. E. Stuart, who opened his Church to us at a time when we could not assemble in the Parish Church of S. George's, and to the preacher who now enchains with his eloquence thousands, not only of hearers, but of "doers, of the Word" in the vast Cathedral of S. Paul's. The Rev. H. P. Liddon, in his striking sermon on the text, "That I might by all means save some," after dwelling upon "the deep yearnings of the Apostle, that of the spirits ordained by the Creator to be centres of an existence as everlasting as His own, he might even save some;" upon the separate life of each soul before God; upon "the salvation of one human soul which might have cost the Blood of the Infant Son of GOD;" upon the multitudes who, like Pagans of old, live, "having no hope, and without GOD in the world;" upon the motive power constraining the heart of the Apostle,

which he found in the poorest quarter of the Augustan city, in streets never trodden by a patrician foot in what was the S. Giles' or S. George's-in-the-East of Imperial Rome—goes on to speak of "the *individualizing spirit* of the Church." "Although the Church throws herself upon the masses, she deals with each individual soul as if it alone were entitled to all her labour and all her love. Never while the Church has comprehended her mission has she affected to win souls by general measures which ignore the individual needs of each. The soul of man is not a mere part of a machine, which moves because you set the machine in motion. It is a living force, a centre of undying life." He asks, as if hoping for a change in which he has borne no slight share, "Open your Metropolitan Cathedral on Sunday, and fill its aisles with multitudes, who listen if they do not pray. It is well; but what if the seed lie upon the surface, when there is none at hand to cover it with soil, and ere Monday morning comes the fowls of the air devour it?" Again, "The Good Shepherd calleth His sheep by name. Individualizing work is a matter not of taste, but of necessity. A religion which does not attempt this may succeed in adding to the stores of the understanding; it can never win the heart. It may cover the wounds of society; it can never bind and heal." And thus he draws

his conclusion. "If the principles which I have attempted to state be true, the S. George's Mission is doing its work faithfully and effectually. Say if you will that, since its establishment in that unhappy neighbourhood, the powers of ill have proclaimed their rule with a fierceness and urgency unknown before; prove from your statistics that crime has as yet lost little or nothing of its frequency or its grossness; have you proved the Mission to be a failure? I say confidently, No. It has not aimed beyond the mark of the Apostle. It has not attempted the mere civilization of the many; it has *attempted* the actual *salvation of some.* The S. George's Clergy live in the centre of a dense population; they are always on the spot. They are there ready to make the most of every opening, and to guard against each threatening of danger. They are surrounding themselves with services, schools, reformatories. They are winning penitents and gathering in communicants. Their object is not only to diffuse an influence, but in the name and in the strength of CHRIST to save. Around them are those who *have been* saved, saved from lies, and prayerlessness, and lust, and despair, and hell. Such of course *may* fall away and be lost, as may any Christian on this side the grave. But as it is, GOD 'has called them to this state of salvation'

by the entreaties, and toils, and sacraments of the S. George's Missionary Clergy. He will call others."

We have made large extracts from this sermon of the present eloquent Canon of S. Paul's, because it so exactly sets forth the principles which guided our Mission work. Its concluding words have been richly fulfilled since 1860. God grant that they may be, still more richly, in time to come!

The great object, then, of all Missionary enterprise is the *saving of souls.* In spite of the far greater attraction and popularity of general schemes of benevolence, of attempts to brighten the surface of society by plans of amusement or social recreation, of physical exercise or domestic economy, by friendly meetings of the poor, by lectures, concerts, or tea-meetings; however praiseworthy and useful such schemes are in their proper place, and not lost sight of in our own Mission work; yet we have ever felt that our great object must be to *save souls.* Such plans as these, if allowed too great a prominence, if used as anything but subsidiary to a far higher object, are apt to secularize both Priest and people, to lower the religious connection which should subsist between them, and so to defeat the great purpose which they were originally intended to serve. Such schemes are so much easier, and to human nature so much more

agreeable, than the more painful work of gaining souls, that there is always great danger lest the Clergy, forgetting their proper vocation, should sink to the level of merely agreeable or humanizing members of society.

Nor, to go a step higher, did we feel our object gained merely in bringing people to Church, in inducing large numbers to make some outward profession of religion without a real change of heart and life. We have indeed seen around us such miserable examples of the blasphemy and profanity of those who made a profession of religion, that we should have been sufficiently warned against the delusion of such profession, even had we ever been misled by it.

Again, we believed that though it were a much more difficult work to win souls to CHRIST in the sorrowful ways of true repentance, and in the fruits of penitential discipline, to build them up and train them in the whole faith of the Catholic Church, and in the duties of the Christian life; yet that thus only were we fulfilling our special obligations as Missionary Priests of the Church —thus only were we feeding our flock in the rich pastures of their Christian inheritance—thus only enabling them to contend against the manifold trials and persecutions amidst which they lived, to be a witness for the faith in a wicked and perverse generation—and

thus to be truly missionaries themselves in bringing other souls to CHRIST. We were engaged in the great undertaking of laying on a surer foundation the Missionary work of the Church at home. To lay this foundation requires time, and patience, and faith; it must be built up, stone upon stone, like a breakwater, where a vast amount of labour is spent on that which will never appear till the Judgment Day, and where, after these stones have been carefully laid, they must be strongly cemented together until they can be left to buffet against the angry storms and waves of the ocean. It is difficult to describe the amount of prejudice, unbelief, and wicked opposition which must be patiently encountered in laying such a foundation soundly and securely.

And now to speak of the means by which we have endeavoured to attain this great object. Our first anxiety has been to convince men of sin, to bring home the guilt and heinousness of all sin in GOD'S sight to the consciences of our people. In sermons in the open-air and in Church, in tracts, in classes, and in private conferences, this has been our great aim. The love of GOD, making sin what it is, and alone giving hopes of pardon through the precious Blood of JESUS CHRIST, has been one of our chief topics. When the soul is touched with

contrition, and anxious to make her peace with GOD, we recommend Sacramental Confession, and have reason to be most thankful that this has been our practice from the beginning. With the many instances we could adduce of GOD'S blessing abundantly poured out and constantly following this Holy Ordinance of the Church, we should have been unfaithful alike to our vows, and to the souls committed to us, if we had ever allowed any outward opposition to wrest from our hands this most powerful weapon against the enemy of souls. When we see how all earnest denominations of Christians, such as the Wesleyans, and all who hold more or less with their views of conversion, feel the need of some ordinance answering to special Confession, it is a matter of wonder that any who are acquainted with the difficulty of dealing with souls, especially in the most trying of all times, their reconciliation with their Heavenly Father, should depreciate the help of Confession; or that those who have experienced, as surely many have, how defective conversion often is, how unreal, deceptive, and fitful, and at the best how imperfect in leading to the higher gifts of GOD'S grace, should swell the popular clamour of the ungodly against the Blessed Ordinance of Confession and Absolution.

The soul thus reconciled is naturally led to seek increase

of spiritual life and grace in the other sacramental gifts of the Church. The Classes for Confirmation, which generally continue for three or four months of every year, previous to the opportunities afforded for Confirmation in neighbouring Churches, are most useful in giving occasion for closer spiritual intercourse, in supplying to both old and young that instruction in the Faith which has been so generally neglected, and in gradually cherishing the devotion and earnestness which may best fit the candidate for the reception of GOD'S Holy Spirit. These classes have been a most interesting part of our work. We have generally presented about fifty candidates every year to the Bishop, who have commonly become Communicants; and though some may have fallen away, or been lost sight of by their removal from the district, yet the present body of Communicants chiefly consists of those who have been prepared here for their Confirmation and First Communion. Very many of the Confirmed have been persons of riper years; some in old age, who, either through neglect, ignorance, or schismatic teaching, having passed by earlier opportunities, have now for the first time learnt to value this Sacramental Rite both for its own sake and as a step to Holy Communion. Some also have been quite young, under the usual age, and it

is a great comfort to see these young Communicants, brought up from their earliest age in the true Faith, and imbibing from the first a deep reverence and love for the Blessed Sacrament, in the freshness of their innocence giving their hearts to God, and walking in His holy ways.

The Classes for Confirmation naturally commence, and according to the time afforded carry on, instruction for the Holy Communion. To this end much care and attention are expended, and Communicant Classes are continued throughout the greater part of the year. They give opportunity for frequent personal intercourse, for helping those who are unable to read much themselves in their devotional preparation, and for drawing out in full detail the manifold blessings and graces which flow from the Blessed Sacrament of the Altar. Thus, while the Holy Communion is made the central Act of Worship, while all are taught to regard it as the most necessary and important part of their religious privileges and duties, there is the less fear that with these various safeguards of discipline and instruction, they should approach the Holy Altar unworthily. They are exhorted indeed much and frequently on the duty of Sacramental Communion, but it is rather that they should at once prepare themselves with the help of the

Classes, and the instruction of the Clergy, than that they should presume to come untaught or unprepared to so holy a Sacrament.

If it be asked, as it is by some, Why the Holy Communion is made the great central Act of Worship? the answer is that it is the one great service ordained by JESUS CHRIST Himself—"This do"—the Liturgy of the Church; that it is a commemorative Sacrifice, the great means of showing forth that which it most concerns us to show forth as the means of our salvation, the Death of our Lord and Saviour JESUS CHRIST; that it is the Communion, or communication, of the inestimable blessings which are derived from the Incarnation, Passion, Death, Resurrection, and Ascension of our Blessed LORD.

That which we teach in sermons and other instructions we endeavour to carry out in the ritual and daily practice of the Church. In the Chapel of the Good Shepherd, where the near residence of the Sisterhood supplied Communicants, we had the privilege of a daily Celebration. In the other Chapel we always had three in the week, and after the outbreak of Cholera daily Celebrations. The ritual was, from our slender resources, of a humble character, when compared with that of other Churches where Catholic practices prevail; and

yet our object was to make it, whether choral or plain, of as solemn and devotional a type as possible, that our people might learn, not only by oral instruction, but from all the outward associations of this solemn service, to worship their Blessed Lord present in His own appointed Sacrament with reverence and devotion, and to communicate at this Heavenly Feast with recollection and earnestness.

From the frequency of the Celebrations it is of course necessary to give some special advice as to frequency of communion. Communicants are always encouraged to be present as often as possible at the Holy Sacrifice, and always on Sundays and Festivals, but we do not recommend them at first to receive more frequently than once a month and on great Festivals, trusting that by God's grace they will be gradually led to seek their Lord more and more constantly in this Blessed Sacrament.

In order to kindle devotion and cultivate a spirit of self-recollection, especially among the less educated worshippers, we have adopted the practice of common meditations on the chief mysteries of the Faith; lessons as it were on meditation, and providing food for their souls in the service of the Church. Such common meditations are especially of use in seasons like Lent

or Advent; in Passion or Holy Week they are more frequent, and longer ones are used on Good Friday. During Advent and Lent, instructions of a familiar kind are given in Church after the service or sermon. These generally form a course, such as on the Incarnation, Confession, &c.

Another means, which has been found helpful in preparing Communicants, is a special meeting called before the Greater Festivals, or occasions when they are especially invited to Communion, such as the first Sundays in Advent or Lent. The meeting is in Church after Evensong, and the address is given on the subject of the Festival and the spirit with which preparation should be made.

Thanksgiving after Holy Communion, as well as preparation for it, is carefully taught, and Communicants are encouraged to remain a short time in Church for this purpose. It is very gratifying to witness the reverence of our worshippers, and to know how many devoutly appreciate the blessings they enjoy in the constant Celebrations of the Holy Eucharist.

To such the Altar is a home for their affections; before it they pour out their feelings, whether of joy or sorrow. Is it a family festival, their own or a dear relation's birthday? They like to make a Communion

on that day, or at least assist at the service. Is it a time of sorrow, the anniversary of a death or funeral? They fly to the Altar, and ask the Priest who Celebrates, and some of their friends also, to remember before God the soul of their departed one. Matins and Evensong may be made hearty services, sermons may move and affect, but the Altar is the centre whence the brightest beams of divine love radiate into the soul, and the home which gathers to its Lord the tenderest feelings of the heart.

Thus from a very small beginning—for we had scarce one or two Communicants at first—we have now, by GOD'S grace, more than 300; and though this may seem a small number in comparison with Churches in more favoured districts in the West End, yet it exceeds that of the four other Churches in S. George's combined, and is not exceeded in any Church within two miles of S. Peter's. It must be remembered that nearly all of these Communicants have been gathered in singly, instructed and trained with great care and pains, with much prayer and exhortation. Many others also have gone out into the world, not only from amongst the penitents in the House of Mercy, or the children in the Industrial School, but from those living in the district. Some are at sea or in foreign countries, some in other

parts of London, some in service or in the country, some we see or hear of from time to time, others only at very long intervals, or not at all; and though we cannot presume that all are living religiously, yet we have frequent evidence that the seed sown has not been lost, but is bringing forth good fruit. When souls have once been really brought to CHRIST, though in time of temptation they may fall away, yet in afflictions and sorrows they seldom forget the love of Him in Whom they have believed.

There is also great cause for thankfulness in the stedfast faith and perseverance of our Communicants. None but those who have lived among such a population as that of S. George's can conceive the amount of opposition and persecution with which the faithful have had to contend—the young in their own families from ungodly parents and relations; parents from their children or their neighbours; many left single-handed to contend against whole courts or alleys of irreligious or schismatics.

Another means of binding together our Communicants besides that of classes has been the establishment of Confraternities. That for men is called the Confraternity of S. Peter; that for women, the Confraternity of the Good Shepherd. Their rules are the same, com-

bining the objects of the Confraternity of the Blessed Sacrament—viz., the honour of our Blessed Lord in the Sacrament of His Body and Blood, and the promotion of fasting Communion—with those of the Association for the Unity of Christendom and of Intercessory Prayer for the Conversion of Sinners. The rules are few and simple, such as that all members should endeavour to be present at the Holy Eucharist on Sundays and Festivals; should Communicate at least once a month and at the Greater Festivals; and should pray daily for the Clergy and Sisters, the Unity of Christendom, and the Conversion of Sinners. There are meetings once a month, when an office is said or litany sung; the subjects of special intercession and an address or instruction given; counsel taken on matters of common interest; an offertory for Missionary or other Church purposes made; and new members admitted. There are about 100 members at present.

A Guild has also been formed many years for our young women and girls, which has for its object to promote the glory of GOD by the holiness and purity of its members, and their endeavour to advance the spiritual welfare of their friends and associates. One of the Sisters is Superior, and she is assisted in the government by bandmistresses chosen from among the elder

members, whose duty it is to watch lovingly and carefully over the members of their bands. Meetings are held once a month on Sunday afternoons, when the Warden gives an address, an office is said, an offertory made, and business transacted; afterwards the members drink tea together. By means of their weekly pence and their offertory they help one another in time of sickness, or—as already has been the case on two or three occasions—in the expenses of the funeral of a member, which they attend. They have purchased a library, which is lent out amongst them; and they often make contributions to Missionary purposes, Church work, or the festival decorations in the Church.

The Guild of the Holy Child is similarly intended for young men and boys, and with like objects, the promotion of a religious and brotherly feeling among its members, with the advantage of the counsel of the elder brethren to the younger. They likewise hold monthly meetings, and drink tea together; and also meet in their club, which is open in the evening for games, reading, &c.

A great object in these Guilds and Confraternities, both among old and young, is to infuse a Missionary spirit into the members, that they may feel their own interest in drawing others to the services and instruc-

tions of the Church, and thus help the Clergy and Sisters in cases where they are unable themselves to win souls.

The Burial Guild has been established for the promotion of a reverent treatment of the departed, their interment with the becoming ceremonial of the Church, and the assistance of the families of members in the expenses of the funeral.

The S. Peter's Branch of the Working Men's Society of the Church of England is a union of our working men Communicants for the Defence of the Faith and Ceremonial of the Church. It is introduced here not as one of the means employed by ourselves, but as having grown out of our teaching through the organization of the men themselves. The foundation of the original society is one of the many instances of the blessing of persecution. The attack on S. Albans brought it into existence; the trials of S. James, Hatcham, gave it an amazing impetus, added largely to its numbers, and afforded it an opportunity of showing its strength in the protection which it offered for many Sundays to the Clergy and faithful under persecution. In the overflowing and enthusiastic meeting in Cannon Street Hotel not only the working men of London, but delegates from all parts of England, showed their powerful

organization, their calm determination, and intelligent support of the liberties of the Church of England. S. Peter's Branch was well represented on that occasion, and thus an opportunity has been given us of witnessing the effect of Catholic teaching in kindling the hearts of our hard-working men, showing that though they may have been long in grasping the truth, yet, once grasped, they hold it firmly and faithfully. Most of the older ones have only been gained after a great struggle. Some would have nothing to say to the Clergy or Sisters for years, and refused them admittance into their houses, even when their wives or children were ill and anxious for their visits. Others were careless, indifferent, or leading irregular lives; but the time came when their hearts were touched, and they were not ashamed publicly at Confirmation to confess their faith; and now that they have sealed their vows in the Blessed Sacrament of the Altar, they hold it dearer than their lives. There is no difficulty now in kindling their zeal, but rather in restraining or guiding it aright; and they are ready to make some sacrifice. One, though not a Communicant himself, yet whose wife and sons are, promised to subscribe liberally for the support of the Vicar if he were turned out of S. Peter's.

The Guilds of S. Agatha will be described by the

Rev. R. Linklater in his account of his Mission Work.

In order to combine these and other religious works and societies, there is established the S. Peter's Church Society, which meets quarterly, when reports are read of the aim of some of the various works, and consultation is held as to the best means of promoting their efficiency. The Clergy have here an opportunity of learning the minds of their people in Parochial Council, and addressing them on matters of common interest. The subscriptions are applied to the support of the works most needing help, or to objects of importance outside the parish. The discussion of business is usually preceded by a tea-meeting. We have been much indebted in the organization of this society to the Rev. H. D. Nihill, who had already founded such a society in his own parish of S. Michael's, Shoreditch.

CHAPTER IV.

Open-air Preaching. The Map of the Cross. Special Missions. New Year's Eve. Funerals.

SUCH are some of the ordinary means of teaching and edifying our people specially in relation to the Holy Communion. We come now to speak of some extraordinary means adopted, and in view of the conversion of the ungodly.

In the commencement of the Mission we used often to preach in the open-air as a means of gaining the attention of those who could not be otherwise induced to hearken to GOD'S message. In quite early days sermons were preached from the steps of the Parish Church, so that those who would not come inside the Church itself might have this opportunity of hearing the Gospel truths. During two or three summers we preached every Sunday in both districts alternately. For the most part the sermons were heard with great

attention, especially by the large number collected in Wellclose Square, although in one or two instances we met with considerable opposition. On one occasion, having made the attempt in a very bad quarter, the attack became so violent that we were obliged to beat a retreat; and it required some generalship and knowledge of the alleys and passages to bring off our forces, consisting of the choir-boys and others who had been singing the hymns.

We may mention here an occasion which was seized for an open-air sermon, in the sudden death of some workmen in a large sewer near Calvert Street. The sewer was of bad construction, and the foul air had been collected to so great an extent, that out of seven men who went down two were killed. On the Sunday after, notice having been given of the sermon, a large number of people was collected, among them the survivors and the widow and family of one killed. The congregation was too large for the spot itself where the accident took place; and so, after singing some hymns through the streets, the *Dies Iræ* and a portion of the Litany, the sermon was preached just outside the Mission Chapel; and a number followed into the Chapel afterwards, and joined in prayer.

The occurrence also of special days, such as Good

Friday, has been taken advantage of, and warnings given against its desecration. One Good Friday such a sermon was preached on Tower Hill, and some of the hymns for the season sung. Before or during special Missions, and before the Dedication Festival, this means of giving a general invitation through the parish has been employed.

But the greatest interest probably will attach to the first attempts made in commencing the Way of the Cross. As out-of-door preaching had often been practised, especially on Good Friday, there was no great novelty contemplated at first, except in the attempt to give a more definite character to the addresses in connection with the great subject of the Holy Day, and the adaptation of a very popular devotion; viz., the Stations of the Cross, to the requirements of an out-of-door procession.

It happened, however, that so great a power in this country as *The Times*, having never heard of former attempts, received a full account of the first "Way of the Cross," which was published with a leading article commenting on the folly of such an attempt, and conjecturing that the author of it must have been driven to despair by not being able to induce his parishioners to enter the Church, and therefore had adopted this

unheard-of experiment. But it also fell out that on the same Good Friday—viz., in 1869—an indecent political procession to Trafalgar Square was organized in honour of Ernest Jones, but proved a failure. *The Times* saw fit to consider our religious procession as little, if anything, better than the political one. Others thought differently; and among these a lady, desiring to mark her sense of the witness borne for our Blessed LORD in the more religious observance of Good Friday, sent a large contribution, which she has ever since continued, towards the support of the assistant clergy of S. Peter's.

The following account of the Way of the Cross is taken from the *Guardian* of 1873:

"Shortly after the conclusion of the Three Hours, the writer turned his steps towards the East-end of the town, where the Stations of the Cross were to be preached by Mr. Lowder, of S. Peter's, London Docks. Leaving behind the Tower of London, standing out against the dull grey sky, with its memories of past days when its now quiet courtyard was full of life and bustle, we passed on through the narrow streets leading to the Docks, amid many a strange sight of half-clad women and rough seamen, an occasional swarthy negro looking up from the sunken doorway of one of the low and ill-kept boarding-houses with which the place abounds.

Reaching the Dock wall, and passing over one of its bridges, we turned down Old Gravel Lane; and here a new and unwonted stir was visible among the people, caused, as it proved, by the starting of the procession from the Church. Headed by a stalwart crossbearer, came forth the choir of S. Peter's in their cassocks, followed by the Clergy in cassocks, cloaks, and birettas, singing Faber's hymn, 'O come and mourn with me,' and followed by a company consisting partly of Clergymen and friends from a distance, and partly of the inhabitants of the district. On reaching Worcester Street the Vicar removed his cloak and biretta, and standing on a chair proceeded to address the people on the first Station, the choir first singing the words, 'Is it nothing to you all ye that pass by?' which were repeated at each Station. In touching words did the preacher tell his hearers of the causes that had brought that dear Child of Bethlehem, that dear Son on whom the Spirit of God had descended like a dove, as a prisoner before the judgment-seat; and earnestly did he remind them of their need of preparation for His second coming. 'Then,' he said, 'we shall be condemned unless we now judge ourselves, and lay our sins in true confession before Him. Oh come then to-day and make your peace, or at least resolve that you will

never more say the unclean word or do the unclean deed which keeps you from Him.' Another hymn—'Jesus! refuge of the weary,' was then sung until the procession reached the Schoolhouse, where the second Station, 'Jesus receiving the Cross,' was kept. Telling them of what the reception of that Cross involved, the preacher pointed to the causes why the Saviour not only received it, but received it willingly, and showed how in their daily lives, in their afflictions at home and among their friends, and in their own hearts, they were to follow in His steps. Speaking of the power of the Cross, he pointed with striking effect to the figure of the Good Shepherd in a niche over the Schools, and begged his hearers never to pass it without looking up and remembering that the Cross of Christ is the true Shepherd's crook, which leads and guides us from earth to heaven. Then the procession advanced again, gathering strength as it went, old and young alike falling in and striving with evident anxiety to walk near the 'Father' and the 'Brothers,' as we heard an old man affectionately describe the Clergy. And as they sang the hymns, all lifting their hats at the oft-repeated mention of the Holy Name, the scene became more intensely striking. The windows of the houses, many of which were garnished with the plants whose growth

has been encouraged by prizes at the flower shows, forming one of the numerous social agencies of the Mission, were filled with people, while some were to be seen on the roofs endeavouring to gain a good view of the strange sight. The next halt was near the Dock gate, where a fine merchantman with flag flying at her masthead was lying-to, thus forming an effective background to the picture. On the third Station, 'Jesus falls beneath the weight of His Cross,' the preacher showed that it was as God made man that the Saviour thus fell, in order to tell poor suffering men and women that He knows how to feel for them. An earnest exhortation never to omit morning or evening prayer followed. At five o'clock, opposite the Church of S. John of Wapping, the fourth Station, 'Simon of Cyrene compelled to bear the Cross' formed the subject of an address on the marvellous power which a voluntary submission to the Cross exerts over our lives. The fifth Station was kept in Old Gravel Lane, which had again been reached in the lengthened circuit, and here 'the women of Jerusalem mourning for Jesus' suggested some touching remarks on the tender kindness of the Saviour, as He bade them 'Weep not for Me.' A few words on the right use of Good Friday were connected with an invitation to join in the service

shortly to be held in the Church, which has always been found an important means of deepening the effect of this open-air preaching. And now the rain began to fall, the bitterly cold east wind blowing harder up the narrow street, but apparently having little power over the preacher, who still stood bravely bareheaded on his stool. A more suitable spot, a square plot of vacant ground called the Ruins, was chosen for the sixth Station, 'Jesus stripped of His garments,' conveying lessons which it need scarcely be said were peculiarly applicable in such a district, where many a half-dressed woman and child was listening intently. 'There will be no clothes in the kingdom of heaven,' said Mr. Lowder, who, like a second Wesley, appealed to his hearers to dress the soul rather than the body, and never to be absent from Church because of shabby clothes. The seventh Station, 'Jesus nailed to the Cross,' led to a pointed warning to those who hit the angry blow or say the angry word to remember that they were hurting their Saviour by every such act. The next Station was kept in that portion of the parish which has been the scene of the loving labours of the Rev. R. Linklater, and here consequently many additions were made to the already vast procession. The eighth Station, at Wapping Wall, 'Jesus dies upon the Cross,' was the subject of

an eloquent address on the loving and forgiving spirit of the Saviour. At the ninth Station, 'Jesus taken down from the Cross,' the preacher drew a graphic picture of the sorrowing Mother receiving the Body of her Son, and pleaded with the people to emulate her love. The long stage before the last Station was occupied by the singing of three hymns, 'Soul of Jesus,' 'Rock of Ages,' and 'O Paradise,' the last of which is so well known to all in S. Peter's parish that it was heartily taken up even by the poor little ones, who literally swarmed round the procession. After a most impassioned address on the tenth Station, 'Jesus laid in the grave,' exhorting all to prepare their hearts to receive Him in His risen glory on Easter Day, the Vicar concluded by inviting his hearers to Church, and by wishing all 'A Happy Easter.' Many of the poor people entered the Church for Evensong, and listened attentively to Mr. Linklater's sermon, which is always looked for as Good Friday comes round at S. Peter's. The service of *Tenebræ* followed immediately after Evensong."

Special Missions have now become a recognized agency in the Church of England, and are sanctioned by the Bishops and employed by the Clergy of various schools. In many large cities and towns they have become a means of uniting in one great assault upon the kingdom

of Satan those who are at other times too widely estranged. It has been already remarked that it was not so twenty years ago. Then, besides some desultory attempts made by Mr. Aitken and others who agreed in opinion with him, as well as by some Evangelical Clergy, the only organized Missions were those under the Bishop of Oxford in such towns of his diocese as Banbury and Reading, and the country parishes around, but these were not carried out on such lines as the London, York, and other Missions.

It was, however, in the Lent of 1862, as is told in the Report of that year, that the Superior of S. George's Mission was permitted to organize a Preaching Mission in Bedminster, a large and populous suburb of Bristol. The Bishop of the diocese (now Archbishop of York) preached the first sermon on Ash-Wednesday in the Parish Church. For the ten ensuing days Holy Communion was celebrated every morning; morning prayer was said later, and a sermon preached on one of the Spiritual Exercises, the subject of which was afterwards drawn out in a common meditation in Church, all kneeling. In the afternoon the children of the Schools were catechised on the Creed in the Church, with hymns and a metrical litany. In the evening the Church Litany was said, and a sermon preached on one

of the seven deadly sins; after which a Bible Class was held in the Schoolroom, when the Clergy had opportunities of freer intercourse with the congregation. Lectures also were given to the colliers, who on one evening assembled to the number of 200 in the Schoolroom. A sermon was preached in the open-air, and the Mission was concluded by a visit to a neighbouring coal-mine at midnight, where, upon the invitation of the colliers, a short service was held, and a sermon preached in the mine to a most attentive audience of colliers. The services in Church and the Classes were very well attended, and a deep impression was made on many. The Easter Communions were considerably increased; and the Vicar, writing some time after, said that he "looked back upon the Lent Mission with entire satisfaction." It may enhance the interest of this extract to add, that the Clergy engaged in this Mission, in addition to the writer, were the Rev. R. M. Benson, now Father Superior, and the Rev. Luke Rivington, one of the Evangelist Fathers of S. John (the latter then a Deacon, now a Missionary in India), who both commenced their Mission work at Bedminster. We had the advantage also of the valuable help of the Rev. W. H. Hutchins, then Curate of the parish, now Assistant-Warden of the House of Mercy

at Clewer. A lay helper in S. George's Mission was also with us.

A Special Mission was conducted by Father Benson in the Chapel of the Good Shepherd, and in 1869 we united with a large number of Clergy in the First London Mission, ably organized by Father O'Neill, on which so many blessings rested, and which largely promoted the cause of Special Missions throughout England. Our own Mission preachers were the Rev. W. Twigg and the Rev. E. P. Williams. Again, in 1872 the Revs. R. A. J. Suckling and Alfred Mills, assisted by Mr. Shelly, an excellent layman from Plymouth, conducted a Mission in the parish; and in 1875 the second and most important London Mission, inaugurated by the Bishop of London and the Bishops of the adjoining sees of Winchester and Rochester, invited another effort in our own parish, in which we were again aided by Mr. Suckling, with the help of the Rev. C. N. Gray, son of the late revered Metropolitan of Cape Town. To GOD be praise for the manifold blessings which attended these attempts to promote His glory; and to the Mission preachers thanks for the zeal and devotion with which they laboured for the salvation of souls amongst us!

For the help of those who may be preparing for

Missions in their own parishes, it may be here added that next in importance to the choice of Mission Preacher come the preparation of the parish, with prayer for GOD'S blessing, and the organization of visitors, who should be fully alive to their own duties as Missionaries.

It need scarcely be added that the seasons of Advent and Lent are yearly recurring occasions of special efforts. This is now thoroughly understood in every well-organized parish. Another opportunity for bringing to Church those who are not otherwise accessible, especially Dissenters, is New Year's Eve. Though some let slip this occasion because it is not a strictly ecclesiastical epoch, the good Missionary will avail himself of a time when the minds of the most uneducated are singularly alive to solemn impressions. In S. Peter's we have adopted a service after a late evensong. An address is given from the pulpit on the mercies of GOD and the sin of man during the past year, leading to repentance. Then the congregation are invited on their knees to make a solemn examination of their consciences in respect of the sins of the past year, in which the priest himself leads them, kneeling at a faldstool, and suggesting questions arising out of the Commandments, with frequent acts of contrition, giving time for

silence before midnight. When the clock strikes a hymn for the New Year is sung, and then a second short address is given, leading to thankfulness for being spared to another year, and resolutions of amendment, after which the *Te Deum* is sung solemnly at the altar. Such a service is found to be most popular and effective. On the last occasion, when New Year's Eve fell on Sunday, the Church was thronged to overflowing, and the congregation, considering the rough material of which it was largely composed, was for the most part reverent and attentive.

Funerals also must be regarded as golden opportunities for Mission work. The following account of the funeral of a sister, taken from us as early as 1864, is extracted from a local paper:

"On Monday night a curious and interesting ceremony took place at S. Peter's Church, the occasion being the funeral of one of the Sisters of Mercy belonging to the parish. A procession of clergy and choristers was formed at the Church, and then proceeded to the Mission House in Calvert Street, where the body lay. At the Mission House another procession had been formed, consisting of the sisters and girls belonging to the Industrial School. A crowd of people had collected in the streets, but there was not the slightest annoyance.

The people, most of them too belonging to the very lowest class, seemed to pay very great respect to the Clergy and Sisters. We were in the thickest of it, and we did not hear a single profane expression. The long line of white-robed choristers, preceded by a cross-bearer, took up their station outside the Mission House while the body was being brought out. The bier was covered with a very beautiful white pall, having a large red cross running the whole length and breadth of it. A wreath of white flowers was placed on the bier. When the procession was formed, the choir began to sing that very beautiful hymn, 'O Paradise! O Paradise!' to a joyous melody. It was very well sung indeed; the men's voices came in well with the boys', and they kept well together. One of the Clergy (the Rev. F. K. Statham), who was all but ubiquitous, had a most powerful voice, and sang out lustily as he passed up and down the procession, as if to encourage the boys. The Sisters who followed were dressed in black, with long veils; we noticed one or two in white. The girls of the Industrial School had dresses of some dark material, with white frilled caps. The whole scene as this long procession wound its way through the streets, surrounded on each side by a very dark and motley-looking crowd, was particularly striking. Every now

and then the lines of the hymn seemed to ring through the air in a shrill manner, and one could hear very distinctly the words, 'Who doth not crave for rest?' 'Ah, poor dear,' we heard an old crone say, 'she 's at rest now; she didn't have much of it while she was here.' The hymn was concluded by the time they reached the Church, and then began the ordinary Church service for the burial of the dead. This was proceeded with as far as the part which is said over the grave. The choral parts were very beautifully sung. The Vicar read the lesson, and at its conclusion delivered a short address. He alluded in touching language to the Sister who had departed, and said how humble-minded, and meek and childlike she was in life, and how greatly she was comforted in passing out of this world by receiving Absolution and the Blessed Sacrament, and the blessing of the Church. He asked those present to pray for her soul. At this stage he turned round to the altar, and the choir and congregation went down on their knees and remained for a few moments in silent prayer, during which time there was such a perfect stillness in the Church that a pin might have been heard to fall. The reverend gentleman concluded by asking all present, those who had come out of love for the Sister, as well as those who had come merely out of curiosity, whether

each was prepared to die. 'If,' said he, 'you were to be called to die to-night, are you ready?' When he said this he paused, and looked round at the congregation wistfully, as if he knew the answers that ought to be given. Again there was perfect stillness, and he went on to urge all present to prepare for death.

"After the address another hymn was sung, during which there was incense used round the coffin, which had been deposited in front of the Altar in the Chapel. The Altar was a perfect blaze of light and bright colours, and had four or five vases of beautiful flowers on it.

"This was the conclusion of the first service. The body remained in Church all night, and was watched over by a band of Communicants, who each took a certain hour to watch. As a proof of the esteem in which the work of the Sisters is held in this neighbourhood amongst the poor, numbers of men and women, who had hard work to perform on the next day, offered themselves for watching; and notwithstanding that the watchers were almost entirely taken from this class, the numbers applying far exceeded those required.

"On the next morning there were several celebrations before the body was finally removed to Hendon Churchyard.

"During the whole of the proceedings two things specially impressed us; first of all, the utter absence of anything like gloom or dreariness, such as we generally find in English funerals; and secondly, the apparent earnestness and devotion of the large congregation assembled in the Church. All seemed to join in the service, and to be perfectly at home and accustomed to it."

This long extract has been inserted because it may help to show how a funeral may be made a means of spiritual help to the faithful, and not only a striking spectacle, but a telling instruction to the careless and unbelieving. A like scene was witnessed in the funeral of another sister, and one yet more touching in that of the dear brother who is mentioned above as so active and efficient in the procession. Indeed, to quote from our Report of 1873, "the scene on Sunday evening, when his body was brought into the Church for the first portion of the Burial Service, and for the Office of the Departed, amid the scarcely-restrained expressions of sorrow on every side, was one never to be forgotten by those who witnessed it. Nor was the effect less touching as during the silent hours of the night the bands of watchers around his coffin in the Church, who had so freely offered themselves for this expressive

work of charity, relieved each other from time to time, and—sometimes aloud with psalms and versicles, at other times silently on their knees—offered their earnest supplications for the repose of the departed soul."

The funerals also of our parishioners, especially of such as have been cut off suddenly by untimely death, have been occasions of warning to the survivors. Three poor fellows were killed in a moment by foul air in a pit connected with the railway works under the Docks. Their mates were invited, and numerously attended a special service on the following Sunday, as well as the funeral service in Church. So also, on the occasion of a murder of two children close to S. Peter's, an address was given in Church at the funeral.

In fact it is one of the great duties of a Mission Priest to watch for and utilize any events of interest happening around him, turning them into matters of warning and edification. It must not, however, be supposed that the object of the Mission was to keep up a continual excitement, but to work on steadily in breaking up the fallow ground, sowing the good seed, watering and nursing the tender plant, and praying earnestly for GOD'S grace upon the increase. It could

not be expected that such a population could at once be brought to GOD and converted to the Faith; it is a work of patient persevering toil, in which every means must be carefully used, many disappointments calmly borne, and failures made stepping-stones for future success. The conversion of masses is not in the ordinary way of GOD'S providence, but the fruit of such miraculous outpourings as that of the Day of Pentecost; and even then we must rather recur to the patience with which our Blessed Lord in His Hidden Life of thirty years, in His last three years of ministry apparently unfruitful, and above all in the agony of the Passion and Sacrifice of His Death, laid the foundation of His Church, ascribing rather to this the wonderful conversion on the Day of Pentecost, and the subsequent ingathering of the Gentiles, than merely to S. Peter's sermon or the eloquence of S. Paul.

While then we readily availed ourselves of any special circumstances that might give us occasion to preach the Gospel to larger numbers of people, we felt that our proper work lay rather in the constant services of the Church, the frequent preaching, the constant pastoral visiting, the Classes for Confirmation and Holy Communion, the care of the Schools, the catechising and instructing of the children, and such means of bringing

home the truths of the Gospel, the witness of the Church, and her sacramental blessings to individual souls. This has been the special object which we have kept before our minds, the characteristic feature of our Mission, "If by any means I might save some."

CHAPTER V.

The Clergy House.

BEFORE entering into further details of the history of the Mission, some account shall now be given of the Life of those engaged in it. And first of the Mission House for Clergy and Teachers.

The Mission House is, of course, the centre of Mission work; the Priests and their helpers, whether Sisters or lay helpers, are the soul of the Mission. The idea of the Priests of the Mission living together in community was of the very essence of the Mission. It was a first object to bring the influence of religious association to bear upon the sin and wickedness of this great Parish.

The advantage of the Clergy being linked together in all the details of their daily life, and especially in prayer and constant intercourse, must be evident to all. The mutual sympathy and counsel, and the greater unanimity and consistency of purpose with which all are thus

enabled to work together, make it most desirable to carry out, wherever practicable, this important feature of missionary organization. The Mission House was a centre of operation, where some one of the Clergy might always be found; where friends interested in the work could at any time be received; those of the district who needed to consult the Clergy could call; those who from time to time came to help in the Night Schools or any other work could rest and refresh themselves; and where plans could be discussed either generally at meals, or more formally in regular conclave. Here also we were able to invite the boys of our Choir to tea on Sundays. The teachers, organist, and other lay helpers in the Mission lived with us, and together formed one religious community.

It was of course impossible to maintain a very strict rule among those who were engaged in so much active work, but we endeavoured, according to our opportunities, to keep a moderate religious rule for the household. The following is a slight sketch of the daily life in the Mission House in Wellclose Square: The first bell for rising was rung at 6.30; we said Prime in the Oratory at 7; Matins was said at S. Peter's and S. Saviour's at 7.30; the Celebration of the Holy Eucharist followed. After breakfast, followed by Terce, the Clergy and

teachers went to their respective work, some in school, some in the study or district. Sext was said at 12.45, immediately before dinner, when the household were again assembled, and on Fridays and fast days some book, such as the Lives of the Saints, or Ecclesiastical History, was read at table. After dinner, rest, letters, visiting, or school work, as the case might be, and then tea at 5.30 p.m. After tea, choir practice, classes, reading or visiting again until Evensong at 8 p.m. After service the Clergy were often engaged in classes, hearing confessions, or attending to special cases. Supper at 9.15, followed by Compline, when those who had finished their work retired to their rooms. It was desired that all should be in bed at 11 p.m., when the gas was put out; but of course in the case of the Clergy, much of whose work was late in the evening with those who could not come to them at any other time, it was impossible to form absolutely this rule. Special seasons, such as Advent or Lent, just before Christmas or Easter, or the other great Festivals, when many confessions were to be heard, before Confirmations, or in times of great sickness, such as the season of cholera, necessarily caused irregularity in hours of meals, sleep, &c. In an active community the rules of the House must yield to the necessities of spiritual duties. We desired our

people to know that we were always at their service in time of need; and though we endeavoured to appoint special times for confessions, instructions, or other matters, yet they might come at all times, even in the middle of the night, in case of sickness or urgent call. The amount of active duty required of the Superior and other Clergy was a bar to the adoption of a stricter or more monastic rule. When the district around Wellclose Square was reluctantly abandoned and the work concentrated around S. Peter's, the Vicar and Clergy were for a time somewhat separated, indeed one was a married man. This only lasted a short time, and since 1872 all have been united in a Clergy House. The altered circumstances of work have modified more or less the daily rule, but in its main features it is the same. In the commencement of the Mission, before new Churches had been built in parishes formed in S. George's, it was hoped that the Mission might be spread more widely, and that the same organization might be extended into other parts of London. It was ruled otherwise, and the work confined to a single parish; yet the influence of the Mission has been felt in the commencement of other works, which have been carried on upon the same lines, though in other hands.

While the former idea prevailed it pointed to a stricter

religious rule, as for a religious society, which might carry out such an organization; now little more is contemplated than a Parochial Clergy House. Nor is there now the same call for the development of the first idea, since the Missionary work is done so effectually by others, and the religious life maintained at Cowley and Stoke. In the meantime it is hoped that the Clergy House is an effectual witness for God and His Church in the parish, and a means of promoting His honour and glory. The writer has great reason to be thankful for the blessings of such a community life for himself, and he believes that his brethren feel equally its advantages. Though no trial could be greater than the loss of those very near and dear to him, which twice befell the Mission, once in its early days, and again in 1868, yet nothing happily was strong enough to break the ties of friendship which subsisted between those who had lived and worked together. Separation was necessary, but not estrangement. And with respect to others, Clergy and Laity, who have lived and worked in the Mission, it is a comfort to know that many engaged in good works for the Church acknowledge the blessing which their life here has been to them, and that both in England and the Colonies they do not forget S. George's Mission.

And great as the early trials were, they seem to have been abundantly compensated of late years by the readiness of good and earnest men to offer themselves for this work, and the harmony and goodfellowship which have prevailed among the actual workers. Our staff is now full, and very desirable applications have been necessarily refused. In such a work it is always a happy thing when, as at present, various gifts and talents are brought together in harmonious combination. Thus our present senior priest is specially successful in Mission work, and, as his narrative will show, among the rough material of his district; another devotes himself to the arrangements of the Church and its services; another superintends most efficiently the music of the choir, while all labour actively in the schools, as well as in the other pastoral and ministerial work allotted to them. But the time has now come when a permanent Clergy House should be secured. For twenty-one years we have lived in hired houses, and though we have so long remained in our present one, yet it has only been as yearly tenants, subject to removal at a short notice. It was even necessary to erect the Iron Chapel with such a risk. Now a large plot of land has been secured, on which it is intended to build a Clergy House, as well as, if funds can be

obtained, a Convent for the Sisters. As the Church and Schools for the parish have been first cared for, it is hoped that there will be no further delay in completing this necessary addition, and in thus furnishing the Clergy with many conveniences for their work, such as parish or class-rooms, and oratory, which they greatly need.

CHAPTER VI.

The Sisterhood of the Holy Cross.

THE account of the life and work of the Sisters naturally follows that of the Clergy. Thirty years ago there was but one Sisterhood—that founded by the late Miss Sellon, in Plymouth—within the bosom of the Church of England. But now on every side, wherever the Catholic Faith is being freely and fully taught, Religious Communities of women are witnessing to the life and vigour which have been rekindled amongst us. In Oxford, where the "Church movement" began, and where the zeal of the Parochial Clergy has borne ample testimony to the reality of the teaching revived in the University, we find many Communities of Sisters engaged in works of charity, daily witnesses to our candidates for Holy Orders of the blessing which they might derive from such help in their future ministry. In London, where the power of the same

teaching was soon set to confront boldly the power of the world in its strongholds, there are now at least ten or eleven Sisterhoods engaged in Parochial, Missionary, or other charitable works; while even those who do not profess the Catholic Faith have learnt the value of religious association among women, and are already trying whether it can be carried out apart from the stricter discipline which has hitherto been its stay and support. The future, then, of Sisterhoods is no longer a matter of doubt so far as their existence in the Church of England is concerned, and every year is adding to the experience of their Superiors in respect of their internal organization and adaptation to the wants of the present day.

It was an early-cherished hope that if GOD blessed S. George's Mission, He would be pleased to send Sisters to help in the work. That this hope should have been so soon realized, was a matter of deep and earnest gratitude. Let us first speak of the constitution and objects of the Sisterhood, and then of the works of mercy in which the Sisters are engaged.

The Sisters, then, are ladies who desire to devote their whole lives to GOD'S service. In our case their work was Missionary; *i.e.* in the presence of the great spiritual destitution of large and populous parishes,

they desired to aid the Parochial and Missionary Clergy in all works of mercy and charity to the bodies and souls of GOD'S people which might fitly be entrusted to women. The Society consists of the Warden, the Chaplain, the Mother Superior, the Professed Sisters, Novices, and Lay Sisters. The Novices are those who, after a visit of some months' duration in the Sisterhood, during which time they live and work with the Sisters, and under the same rules of discipline, desire to be admitted on probation. After they have completed two years of probation, and desire to devote themselves altogether to a Sister's life, they are professed. The Lay or Serving Sisters are those of a lower rank of life, who fulfil the household duties, or attend to assigned departments of work. These have a longer probation than the other Sisters. One of the Professed Sisters is appointed Superior, having the government of the Community under the Warden committed to her charge, and the assignment of the several duties of the Sisters in the various Houses and works of charity which are attached to the Community. The Mother House, or head-quarters of the Sisterhood, was originally the Mission Home in Calvert Street, whence the Sisters went forth to their several works, such as the House of Mercy at Hendon, the Convalescent Home at Seaford,

or the duties in adjoining parishes to which they had been invited by the Parish Clergy. Besides these there are Associate Sisters—*i.e.* ladies living in the world, who have domestic or other ties which prevent their entire devotion to a Sister's life, and yet are able to spend some time every year in the Sisterhood; and outside these again there are the Associates of the House, or those who undertake to collect money, or interest their friends for the works of the Sisterhood or of the Mission generally, and daily pray for GOD'S blessing upon them. The whole Society is governed by its own statutes regulating the admission and profession of Sisters, the appointment of Warden, Mother Superior, the meetings of the Chapter, &c.; and there are Rules of Life laid down for the observance of all members of the Community.

The Sisters, while living in the parish, attended the daily celebration of the Holy Eucharist in S. Peter's. They said the Day Hours of the Church in their own Oratory, where they also spent some time daily in meditation. At home one had special charge of the Girls' School, and another of the Infants'; others taught in the school and visited in the district, having special portions assigned to them. In these they gave all help in their power, both to the souls and bodies of the poor,

by inducing them to attend the services of the Church or the classes for instruction, to bring their children to be baptized, and send them to school. They gave them medicine and orders for food; advised them in times of difficulty or distress; tried to find places for them or their children, and admission into the hospitals, or found them nurses in sickness; in fact, did any act of Christian kindness in their power. They also visited in the workhouse, and frequently in the London Hospital, the sick from the parish. The Mission Home is a house of resort for all in any trouble or distress; and relief in food, &c., is given daily at a fixed hour.

Some winters ago, when the frost caused such grievous distress in this part of London, especially about the River and Docks, families, in ordinary times existing on the barest necessaries, were reduced to absolute starvation. The Sisters were indefatigable in their exertions in examining into and supplying the wants of those starving around them. Special funds were kindly entrusted to the Mission for this purpose, in answer to a letter in some of the papers, and carefully dispensed by those who knew well the district among a large proportion of the applicants; and how much more fitly than by a police magistrate, overwhelmed by such a hungry and clamorous mob as beset the neighbouring court,

whose real wants it was impossible that he should investigate, while he must give to the most noisy and persevering. At this crisis bread, soup, tea, coals, flannel, &c. were largely dispensed by the Sisters, and in such a pressure the advantage of an agency on the spot, living and continually working amongst the poor, was very evident. The great value of the Sisters' services in the visitation of cholera will be more fully described hereafter.

The Sisterhood thus organized worked for twelve years in connection with the Mission; and as its numbers grew attempts were made to raise funds for the building of a Convent, so as to secure its permanent assistance in the parish. These however were not forthcoming, and as the numbers of the community outgrew the accommodation of their houses in Calvert Street, the Mother House was removed to more suitable buildings in Walworth, a few Sisters being left to carry on the work in S. Peter's. These still visit and dispense temporal help, manage the girls' Sunday-school, the Guild of S. Katharine, the Mothers' Meetings, superintend the Parochial Nurse, the Workwomen's Society, the Clothing Clubs, the Hostel, and the washing and repair of the surplices, linen, &c. of the Church, and undertake other kindred works.

Of these the Workwomen's Relief Society was kindly founded by, and is still carried on at the expense of, a general officer, who first became acquainted with the wants of the parish as a visitor of the Metropolitan Relief Association, and has since continued his liberality in this valuable form. The cutting out and arrangement of the work is entrusted to a widow, under the superintendence of the Sisters, and by her given out to poor needlewomen. Their work is sold, or used for charitable purposes.

The Hostel is a home for a few aged Communicants, who, having some small means of their own, are by this and other help afforded them rescued from the confinement of the workhouse, and left to enjoy the blessings of religion, and the comforts of a home in their old age. An Associate Sister lives in the Hostel, and superintends its good order and discipline. A room in the house is used as a depôt for religious books and pictures for sale.

The Parochial Nurse is supplied to the parish by the Metropolitan Nursing Association, through the kind instrumentality of R. Wigram, Esq., the principal founder of the East London Nursing Institution. This latter Society is now merged in the former; but a Committee of East-end Clergy has been formed, under

whose direction, and with the liberal help secured to it by Mr. Wigram from the Parent Society, the valuable assistance of the nurses is continued in our parishes. In this parish the work of the nurse is much appreciated. She is ready to attend any case in her district, is always at the disposal of the Clergy and Sisters, and having been trained for her duties, is not only efficient herself, but capable of instructing the attendants of the sick, and of remedying unskilful treatment, want of cleanliness, and other sanitary faults. She can also be trusted to inform the Clergy and Sisters of sick cases in the parish. A separate nurse is provided by the Committee for infectious cases.

The work of the Sisters, even with the reduced number of the present staff remaining in the Home of the Good Shepherd, has been most valuable. It is of great importance to have such a devoted band of assistants ready at all times to assist the Clergy, and to relieve them of much of their temporal work. The parish itself, or even the neighbourhood, could never have supplied such help; and visitors from a distance, even could they have been secured, would never have been so reliable, either in the time at their disposal, or the experience they brought to the work. The Sisters are on the spot, always accessible, setting an example

of devotion themselves, and known, loved, and respected by the poor around them.

Should it please God to bless the Mother House of the Holy Cross by an increase in their numbers, and friends should be forthcoming to build a suitable Convent for the Sisters working in S. Peter's, it is to be hoped that the community may be able to spare a larger number of Sisters for the work of this parish.

CHAPTER VII.

The Children. The Schools. Children's Services. Catechising.

IN Mission work nothing is more important than the care of the children. It is a very happy and encouraging, a very engrossing and profitable work, and yet very laborious and trying, and full of disappointments. These latter often outnumber the encouragements, and yet they are generally outweighed by them, so that, when the balance comes to be struck there is always abundant reason for perseverance.

But when the care of children is spoken of, it is of course the religious care that is intended, not their mere instruction, making them quick and apt scholars, or merely promoting their worldly advantage. For this there is now other machinery; the State has taken charge of it. Building Schools, raising large sums for their maintenance, the anxiety of finding and superintending teachers, would be poorly recompensed by

material results. It is a necessity imposed upon the Church to undertake these secular duties, in order to retain her hold upon the religious and dogmatic training of her children. It is the importance of educating our young in the Catholic faith and discipline of the Church which involves all this expense, anxiety, and toil. If they are to be fed with the pure milk of the Word, *we* must give it them; the School Board can only provide milk and water. And we must begin from the very first.

A chief duty of Clergy, Sisters, and Teachers, is to bring the children to Holy Baptism. On first coming into the parish we found a very large number of children of various ages, as well as of adults, unbaptized; and even after baptizing 2,500, as we have now done, yet, from the increase of the population, the influx of strangers, and the ignorance or prejudice of many parents, much remains to be done. In the difficulty of finding suitable godparents we can look to the Sisters, and members of the Confraternities or Guilds, to undertake this charitable office, and thus very many have been baptized who for want of sponsors might have died without this necessary Sacrament. Many adults, children, and young people of an age to answer for themselves, have also been prepared by the Clergy and

Sisters, and then baptized. This service, used in the presence of the congregation, reminds them of their own baptismal vows, offers the privilege of joining in prayer for the newly baptized, and stirs up many to bring to the Font any of their own family or acquaintance still unregenerate. It forms also a very fitting part of the children's service, who are specially interested in a ceremony which they can so well understand; witnessing it may be the baptism of their own infant brothers or sisters, and learning to take a deeper interest in the blessings they themselves owe to this Holy Sacrament.

But care for their baptism is not enough. The Schools are a natural consequence of the fulfilment of the first duty. Their commencement, both in the district around the Chapel of the Good Shepherd and that of S. Saviour's, and the changes subsequently made up to the Consecration of S. Peter's, have been already mentioned. When S. Peter's was Consecrated, and it became necessary to abandon the Schools in Wellclose Square, the Girls' School was carried on in the Old Iron Chapel, and the Infant School in a room in Pearl Street, now enlarged and forming the School-room of S. Agatha's Mission. The Boys' School remained in Old Gravel Lane.

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All these buildings, however, could only be looked upon as temporary. They were inconveniently scattered, and either small or in bad repair, and condemned by the Inspector. No sooner, therefore, had the debt upon the Building Fund of S. Peter's been sufficiently reduced, than a site for permanent Schools was secured, with the help of the Bishop of London's Fund, in 1869. During the next year contributions were received, and on S. Peter's Day, 1871, the first stone was laid by the Earl of Powis, in the presence of a large number of our friends and parishioners. After the usual luncheon, the Confraternities and Guilds, with the School children, assembled in Church, whence they marched in procession with cross and banners, and preceded by the Clergy and Choir, all singing the appointed hymns, to the site in Broad Street. After an appropriate Office, the stone was laid by Lord Powis, the Benediction given, and an address made by the Vicar, and the offerings brought by the children and others laid upon the stone. The Building was completed by the close of the year; and on January the 3rd, 1872, the new Schools for 600 children were opened by the Bishop of London. There was a Celebration of the Holy Eucharist at S. Peter's, when an excellent Sermon was preached by the Rev. Baring Gould, on Religious *versus* Secular Education.

At 3 p.m. the Bishop, in his robes, and preceded by the Clergy and Choir, ascended from the Infants' to the Girl's Schoolroom, when the Office appointed for the occasion with his approval was commenced, the children of the Schools, and the friends and parishioners who filled the rooms, joining heartily with the Choir. In the course of the Office, the Bishop gave a charge and his blessing to the Teachers, and afterwards an address to the company assembled. A very interesting feature of the proceedings was the presentation to the Bishop, by the children of the Schools, of a framed Photograph of a statue of the Good Shepherd. This beautiful statue, the kind present of an old friend of the Mission and an Associate of the Sisterhood, is placed in a niche under the gable.

The Schools have increased in numbers and efficiency. The poverty, however, of parents enhances the difficulty of regular attendance and the payment of fees; while a neighbouring Board school for girls and infants, the Parochial Schools of S. George's (with their gifts of clothes, and prospect of apprenticeship or admission into the Raines Asylum), and the nearness of another endowed school, as well as of a Wesleyan school under government inspection, are serious hindrances to the full development of our Schools. There is good reason,

however, for trust that when parents see more plainly the insufficiency of the so-called religious instruction in Board schools, and its want of power in reaching the hearts and moulding the lives of children, in comparison with the full education in her doctrines and discipline which the Catholic Church provides for her young; and as parents themselves are more fully instructed; the policy of maintaining our Church Schools will be more generally acknowledged. The strain at present is no doubt great. It requires that a sum of £300 per annum should be raised by subscription, in addition to the government grant and the school-pence; but this has been hitherto done, and every effort will be made to maintain the Schools. Some of the Clergy are present every day to lead the prayers, and give religious instruction; and a special examination is conducted every year by the Diocesan Inspector. The pupil teachers also receive separate instruction from the Clergy in the religious subjects appointed yearly for their examination.

But the teaching in school is not all; this is carried out and enforced by the services and catechising in the Church. On Sundays the children assemble in Church for the high celebration of the Holy Eucharist. Thus they are early taught the obligation of this, the

great service of the Church; and surely our grand Liturgy, when accompanied by an impressive Ritual, the Responses, Creed, Sanctus, Gloria in Excelsis, &c., sung to solemn music in which all, even children, may join, with hymns interspersed in the service bringing out the great mysteries of the Blessed Sacrament, is more full of teaching and more readily understood than Matins and Evensong, which, even when duly chanted and made as lively and hearty as possible, require more intelligent attention, especially in the Psalms and Lessons, than can be expected from the children of our schools; whereas in the celebration of the Blessed Sacrament, even when unable to understand distinctly each detail, their minds are impressed with the grand outline of the service, and fall into the common act of worship to our Blessed Lord, here mysteriously present, which is offered by the whole congregation. The sermon also at this service, being commonly a plain and practical exposition of the Gospel for the Sunday, is more likely to interest and instruct them. This, however, is not their whole religious instruction in Church. In the afternoon there is a special service for the children, consisting of hymns, a metrical litany, and catechising. They are catechised not merely by one or two classes at a

time, but an endeavour is made—and not, we trust, without success—to enlist the attention of the whole schools, even of the very youngest children, who will say their Creed and Lord's Prayer, and answer some very elementary questions, even when unable to understand the instruction addressed to the older ones.

On festivals there is a special celebration for the children. In this the very simplest music is employed, and hymns are sung at various points of the service, in which are set forth the Eucharistic mystery, and the affections which it should draw forth. An instruction is also given on the subject for the day. During the Lent of this year a yet simpler and plainer celebration has been provided once a week, in which they have been led in such prayers as might help to lift up their hearts as the service proceeds, and instruction has been given in the use of their daily prayers. Thus an attempt is made to surround the service with an atmosphere of prayer.

The great point is to draw the affections of the young towards holy things. The Hymns, Canticles, and Litanies, which they sing with much spirit and understanding, tend to enliven the services, and cause them to be considered a privilege. Many are glad to come

to Church on Sunday evenings, even after they have attended once or twice before. They are taught carefully in school and in Church the fundamental doctrines of the faith. Religious instruction is not a mere teaching of certain historical facts of the Old Testament, or even of the Catechism by rote; but the truth is taught diligently in all its details, and in a loving and reverent spirit, as an exercise of faith and love, so building up the young from their earliest days against the heresy and unbelief by which they are surrounded. Especially is our Blessed Lord's Incarnation taught them in doctrine, in history, by hymns, pictures, descriptions, and every other means which may make His life and sufferings here upon earth real and interesting to them, and draw out their most tender and reverent affections towards Him in His earthly ministry. And thus is the foundation laid of a lively faith in the sacramental gifts and blessings of the Church which flow from this central act of Divine Love.

It is indeed refreshing, in these days of heresy and schism, to hear from the loving and unquestioning lips of Christ's little ones those great truths of our redemption which are so often held with doubt and hesitation, if not openly denied and blasphemed.

Some of the most touching scenes in the visitation of

cholera were connected with our children. One was a most promising girl, who had been from her earliest days in the infant school, and thence had gone into the girls' school, where she had gradually won her way to the top. Her mother was a widow, who had lost her husband very suddenly in cholera during a former visitation; she had also lost a son a few months before, drowned in crossing the river from his work. Esther therefore could only be spared occasionally for school during the latter months of her life, but at home was quite the right hand of her poor paralytic mother. She was confirmed at Stepney by the Bishop Coadjutor of Edinburgh, then acting for the Bishop of London, and received her first Communion on the following Whit-sun-day. Her little nephew, a boy of about three years old, was first taken, and lay for several days before his death in a bed in the best room of the house, watched over by his mother, whose husband had gone to the United States, and was expected shortly to send for her and her children. Her brother, a lad of sixteen, was next taken, and laid upon a bed above. His symptoms became rapidly aggravated, and then Esther followed, being laid upon a bed next to him. Thus there were three lying dangerously ill in the poor widow's house, her only remaining son being imbecile from frequently-

recurring fits. Esther was just able to make her confession, but physically unable to receive the Blessed Sacrament; happily, however, she had received It in Church the Sunday before. In spite of all the care and attention which were paid to her in conjunction with her brother, who lay by her side, the poor girl died, her brother unconscious of his great loss. It was very touching to witness the grief of her schoolfellows, the more that even her dearest companions were not allowed to be with her, or follow her to the grave. On the day of her funeral (which chanced to be that on which so many were sorrowing over the loss of John Mason Neale) her sister was burying in one grave her infant, while the poor mother was accompanying Esther to her grave, leaving at home her son, just hanging on the thread of life, and needing every care and attention of the watchful nurses who were with him, lest his life might silently ebb away. By God's mercy and providence he after a long illness gradually recovered, and after a change of three weeks in the Convalescent Hospital at Seaford, returned fresh and strong to his work. It was indeed a happy office to be permitted to commit to the ground one of whose future happiness there was such a blessed assurance; and yet there was needs sadness in losing one of those lilies from our

garden whose sweet fragrance was delighting all who passed by.

A word or two may be added of two others of our children. Their elder sister, about eighteen years old, was first taken and removed to the cholera ward, and died. A younger one, well and fresh on the Sunday—indeed after the service in Church coming up with her usual childish affection to one of the Mission Clergy, who passed near her mother's house, to tell of her sister's illness—was taken ill herself on the Tuesday, and removed to the same ward as that in which her sister died. The mother was following the elder one to the grave when the youngest was taken ill and laid on her bed at home, when the same Priest, called in by a neighbour, felt it his duty to carry her off in his arms to the ward. Here she was laid in the next bed to her sister, and yet both so ill that for a long time they were unconscious of each other's nearness; and on those beds both died, the elder one just able to say the Lord's Prayer with the Priest.

As one of the Clergy in the dusk of the evening was making his round in the cholera ward of the London Hospital, he was surprised to be addressed by name by a little child whom he had not recognized, but who proved to be a girl from S. Saviour's School.

During the riots in the Parish Church, when the Mission Clergy assisted the Rector in his time of need, and were themselves in considerable danger from the mob, while returning from the Church to the Mission House, we generally found on our way home a little girl from the school trotting close by our side, as though to protect us from the violence of the people, who were pressing and shouting around us. She would take up her position near the Church, and often wait a long time until we appeared; and if we did not recognize her before, we soon heard a little voice by our side addressing us by name to show that she was near. This child, a wild little thing, living in an unfavourable atmosphere at home, was afterwards taken into S. Stephen's Home and sent out to service, and is now married.

While speaking of the Schools, we must not forget the good influence which they exercise on the parents. The care and attention which the children receive in school are a ready passport to the hearts of the parents; and many an opening has thus been made where otherwise there would have been great difficulty in gaining admittance. The attendance of the children at school always forms a good occasion for a visit, and the children themselves an interesting subject of conver-

sation. Many lessons also are carried home by the children from school; and many rough and careless fathers, unapproachable in other ways, will take their little ones upon their knees to hear them repeat their Creed, or the hymns which they sing at home to the great satisfaction of their parents.

At the Anniversaries of the Mission the children's service is a very striking feature. S. Saviour's Church was often thronged with the schools on these occasions. In 1866, at the Anniversary of S. Saviour's in May, a procession was formed from the Chapel of the Good Shepherd to S. Peter's Church, yet unfinished, the Clergy and Choir in surplices, the children with their banners, and singing some favourite hymns. The effect was very striking, both in the streets and the yet unfinished nave. They were catechised from the steps of a ladder. S. Peter's is now filled with the schools on these occasions; indeed more than once the procession has come to a dead lock, the children encircling the Church.

The annual excursion into the country is always anticipated with great delight. In earlier days the smaller parties were taken by vans to Epping Forest, or Richmond Park; then a steamer was chartered to Erith, or a special train for Hampton Court, Box Hill, or

Chislehurst. Many of the parents are glad to accompany their children on these joyful occasions, so that sometimes as many as 500 or 600 are carried out of the parish to enjoy the fresh air of the country, of the river, or of the downs.

As boys and girls leave the schools and are confirmed, they are generally invited to join a Guild, and in this way a hold is maintained over many. The Choir, the Evening School, and Club, or, as they grow older, the Working Men's Association, help to retain them in connection with the Church. Many hundreds have now gone forth from the schools into the world; some married and settled in the parish, others scattered all over the world. Among these there have been many disappointments, yet such are abundantly compensated by the good examples of others, in whom the seed sown has borne good fruit. The labour bestowed on a religious education is not lost; it may appear like casting bread upon the waters, but it shall be found after many days.

CHAPTER VIII.

S. Stephen's Home and Industrial School. The care of the Young and Innocent.

IT seems a natural transition to pass from the care of the children in school, and the thought of them in their own homes or in the streets, to their training in the Industrial School.

It has often been objected against the Penitentiary movement—the work of those who are striving to rescue the very lowest and most abject of the fallen women and girls of our streets—that while taking such pains and spending so much money in endeavours to save these wretched ones, they are forgetting the higher claims of the pure and innocent. "Why," it is said, "lavish so much care, and make such sacrifices, for those who have already yielded to temptation, and so deeply grieved the Holy Spirit of God, when there are thousands of children of honest and industrious parents who want

your help, and would gladly welcome it, to rescue them from the poverty and temptation by which they are surrounded? Why subject yourselves to the disappointments which, by your own confession, are continually frustrating your best efforts for the fallen, when you may bestow your labour and devotion on so far more hopeful soil?"

These, indeed, are weighty and powerful objections, and in a merely utilitarian point of view unanswerable; but God's "ways are not as our ways, nor His thoughts as our thoughts." If He left us to choose and decide our own work, to weigh carefully with calm and even-handed prudence what experience and the circumstances of the case would lead us to do for Him, how much we should devote to His service, how much refuse, then these objections might influence us. But to work for God is to give ourselves to Him, to open our hearts to the voice of His Holy Spirit, and to follow His call in faith, as Abraham "went forth not knowing whither he went." To suppose that our weak and finite minds can decide what we can best do for God is wretched presumption. Let us only be too thankful if He will permit us the privilege of undertaking any, the most unpromising work for Him.

But as a matter of fact we find that the more difficult

work includes and opens the way to the easier. The zeal and devotion which are not daunted by the apparent difficulties of more heroic undertakings, find repose and comfort in the more promising. Can we doubt that it was God's voice which, through the holy advocate of the Penitentiary cause (so early taken from his Apostolic labours in South Africa) summoned the daughters of the English Church to devote themselves to the merciful work of recovering their fallen sisters who lay in the very mire and filth of sinful pollution? And was it not the spirit which was then evoked, and the self-devotion then newly aroused, which sent forth our Sisters to the Crimea, and gave proof that the truly Catholic traditions of love and self-sacrifice were not lost amongst ourselves, but that there were Christian women who counted not their lives dear unto them, if so they might win Christ, while ministering to the sick and wounded of His family? Nor has this spirit died since. One of the most flourishing Sisterhoods now existing amongst us (S. John Baptist, of Clewer) was the first fruits of Bishop Armstrong's earnest appeals for the rescue of the fallen; and yet while it has never relaxed, but rather increased, its care for these, it has been permitted by God's blessing to stretch out its arms far and wide in ministering to the pure and innocent,

orphans, widows, and strangers, in many other works and houses of charity.

And such in a humbler way was the case here. The circumstances of the district, as well as other private reasons, were an evident call to undertake at once the Penitentiary work; and yet, if the Sisters had been left to choose, they would have preferred commencing with the Industrial School. Indeed, in a very humble way it was commenced before the Refuge. Two or three girls were taken into their house to be trained for service, though it was not fully developed until later. While the Refuge was in Calvert Street it of course could not be enlarged, as it would have been undesirable to mix the two classes together; and when the Penitentiary was opened in the country, there were no funds for increased expenditure. Still, the Sisters were able to keep a few for household work; and in various ways, as pressing cases presented themselves, the numbers were increased to ten or twelve. And how could the Clergy or Sisters go out on their daily visits among the poor without meeting with very many pressing cases? Young girls, perhaps still in the school or just out of it, living in the greatest peril with a drunken father who might at any moment cast his child adrift; an idle, unfeeling stepmother, who would

send her out to nurse a child she could scarce carry, and be a drudge in a house to a large family; and if she came home worn out, or was sent away because it was too much for her, would tell her, "Then you may get your living on the streets." Some, already in workshops, factories, even dustyards, where they shrank from the contamination to which they were exposed, gladly sought a shelter under the wing of a loving and religious House. Some were admitted for their very importunity, because they prayed so earnestly to be saved from the danger and wretchedness in which they were at home; another, whose temper often made it difficult to keep her, would say that if she were sent out she was sure to be tempted on to the streets. Another had lost her mother, and during her father's absence at work would get the meals for her brothers, who were thieves themselves, and would bring home their companions with them. Another was in danger of temptation from her own father, from whom her mother was separated. Others have been starving at home, or driven from home by aunts or other relations who had undertaken to keep them, and must have gone to the workhouse if we had not admitted them.

While we were still struggling between the fear of increasing our expenses and the pressing claims for

admission, an opportunity seemed to offer by which we might admit more cases, and at the same time find some provision for them. The master of a large factory, in which sewing machines were employed, offered to take some of the girls and give them work, either at the machines or in some other department. On the strength of this prospect several new cases were admitted; and for some months eight or ten girls went every morning, under the charge of an older person, to the factory in the city, returning every evening. One or two were already able to work at the machines, and younger ones were earning small wages in the making up of mantles, &c.; but the work proved too fluctuating to ensure a regular support for those employed, and it was given up. It was far easier to increase the numbers than to reduce them; so it was determined to try to maintain them still. One or two younger children were received on the promise of parents to pay for them; and though the promise was often broken, the Sisters' hearts were not hard enough to send the little ones away. Others were paid for by friends interested about them; so that from various reasons the numbers soon increased to upwards of thirty.

The Home in Calvert Street being too small, it became a question between taking another house in the

neighbourhood, or removing the Industrial School altogether. At this juncture the Sisters themselves undertook to rent a house adjoining the House of Mercy at Hendon, where the Industrial School was long carried on under the name of S. Stephen's Home, having been opened on S. Stephen's Day.

This removal into the country at first seemed of great advantage to the children, in a moral and physical point of view. It withdrew them from many temptations near home, and improved their bodily health. It was very pleasing to see the little ones in health and strength enjoying the pure air of the country, so different from the stifling atmosphere of their homes, and to find them, under the care of a Sister who devoted her whole attention to their religious and secular instruction, growing in Christian grace. Some were trained in household work, the kitchen or laundry, and the elder ones, most of whom were Communicants, and nearer the age of service, were brought up in Calvert Street, where they did the household work for the Sisterhood. They were under the spiritual charge of the Chaplain, and attended the daily services in the Chapel at Hendon.

In the present acknowledged dearth of good servants we may hope that a good work was done, not only to

the girls themselves, but to society, in training them thus early in those religious principles and industrious habits which are most likely to produce honest and faithful servants.

Altogether this has proved a very successful and encouraging feature of Mission work. Even this is not without disappointments, but the cheerful aspect decidedly preponderates. One of the first inmates is now married, and a National Schoolmistress, who has made the influences of her education felt most beneficially. Her sister, after being in service, where she gained a good character, became a lay Sister at S. Margaret's, East Grinstead, but died lately after a short illness. Four sisters from one family succeeded each other in the Home; two are married, one is a schoolmistress, another in service. Four other sisters, orphans, were admitted; one is now in service in the Sisters' school, another is a schoolmistress. Others are doing well in service, from whom the Sisters frequently receive letters full of affection and interest in the progress of the Church, and often of anxiety to know whether their parents, brothers, sisters, or former companions are persevering in their religious duties. One of these on leaving her place was asked by her mistress, in token of her regard for her, what present she liked best, a

dress or any other gift. Knowing that her mistress was a good artist, she asked her for a painting, which she has presented to S. Peter's Church. Some are at work in the neighbourhood, and for these the Guild of S. Katharine is found useful in keeping them stedfast to their old associations and interests.

When the Mother House of the Sisterhood was removed to Walworth, S. Stephen's Home was removed also, and there it is continuing the good work begun here, and still educating many little ones from this parish.

CHAPTER IX.

The House of Mercy.

THE Penitentiary is now a thing of the past. Although in the earlier years of the Mission it was one of its most important works, yet that work is now done. From various circumstances, to which allusion will be made hereafter, it was necessary to remove it from Hendon, and eventually to close it. A history however of the last twenty years would be incomplete without some account of its origin and progress. And what work of mercy would more naturally suggest itself to our minds on first acquaintance with the sin of this part of London, than a Refuge for those whom we daily saw falling victims to its misery? Accordingly the removal of the Sisters to Calvert Street in 1857 gave the opportunity for providing a home for many of these poor outcasts, and the foundation was thus laid of the House of Mercy. The beginning was a very

humble one; a few were admitted in the first instance, then the numbers rose to a dozen; and at last we managed, though not without great inconvenience, to house fifteen or sixteen. They were nearly all girls from the district, from the Highway, or adjoining streets, amongst whom the news of this Refuge soon spread. Some came of themselves to ask admission, of others the Sisters heard in their visits among the poor, and others were drawn by the open-air preaching.

On one occasion a murder was committed just outside the Church in Wellclose Square, on a Sunday evening in September. Two foreigners had been fighting about one of these poor girls, and one was stabbed in the affray. Sermons in the open air and Church were advertised, and a great crowd collected, a large proportion being men, many sailors, and some prostitutes. On a subsequent occasion, a girl who lived in a court near the Square committed suicide by throwing herself into the Docks; a sermon was likewise preached in the open air to a similar congregation, and some of the girls were induced to attend the service in Church. One who seemed touched by what she heard, and was listening to a lady urging her to leave her wretched life, was carried off by her companions in sin; another, however, was so influenced that she soon after applied at the

Clergy House late one night to be admitted to the Refuge. Two friends of hers had been admitted a short time before; and now of these three, two went into service, one of whom afterwards married, and the third, though she went back into the world, we heard was dying in a penitent state of mind in her native town in the country.

The good effects of the discipline and religious instruction of the House soon began to tell on the inmates. There they first heard words of kind and affectionate warning or reproof; there the love of GOD to sinners was first set forth to many, and that practically, in the love shown by those who devoted themselves to their recovery. The daily prayers and services of the Church in which they also participated, had a very happy effect in calming those violent tempers which they had so long freely indulged. For at first these were their great difficulty; they had been accustomed to such rough and violent usage from the sailors, and to quarrel so fiercely with one another, that it was long before they could bear any restraint. It is scarcely possible to describe the violent outbursts of passion with which the Sisters have had to contend, the frantic rage into which the poor girls at first lashed themselves at some trivial remark or fancied unkindness of their companions. On

one occasion, after the removal of the Refuge into the country, one who had frequently given way to her temper before, suddenly rushed into the classroom where the others were at work, with a knife, which she was hardly restrained from driving into a companion who had offended her; and so frantic did she appear, that even after she had been confined to her room, and the girls were assembled for prayer on Good Friday in the Chapel, there seemed quite a sense of terror amongst them, lest she should again escape and appear in the same violent state. After this girl had returned to her old life, she was so wretched that she was found by the police on the banks of the river, intending to drown herself; and as she expressed her deep shame at returning by herself to those who had before witnessed her violent passions, she was brought back by a policeman, and again admitted on assurances of her sincere repentance; and yet again she gave way and left us. But even of such cases we are not without hope, as in many we have found that the pains taken with them have not been wasted, but have borne fruit either in inducing them to seek another home, or leave their former life and get work to support themselves; or, as in the case above mentioned, have brought them to GOD in sickness.

But we have a little anticipated the progress of events. After a few months' trial it was found that the confinement of a house in London, without a garden, was too much for them, especially so near their old haunts, where they were continually exposed to temptations from their former associates, who congregated in the street, and calling them by name, urged them to return to their sin. It was resolved, therefore, to move into the country; and after some difficulty a house was taken at Sutton, in Surrey, and occupied at Midsummer, 1858. The Mother House, or the head-quarters of the Sisterhood, still remained in Calvert Street, where the chief work of the Sisters in visiting, teaching in the Schools, &c., was carried on, two or three taking it in turns to go down into the country.

The benefit of this change was soon apparent in the girls themselves, in their better order, happier tone of mind, more cheerful obedience, and improved health. It was indeed a cheering sight, after leaving the sad scenes of Ratcliff Highway, where these very girls were once carrying on their guilty traffic, with their uncovered heads, streaming ribbons, and gaudy dresses, to behold them "sitting, clothed, and in their right mind," as they listened to religious instruction, or were occupied with their needlework in the classroom; to

find them industriously employed in the laundry, the kitchen, or other household work; or to see them in their hours of recreation walking happily together in the garden, and enjoying the sight of the flowers and trees, and the calm, soothing air of the country, which some of them had never known, and but few since the days of their innocence and childhood; or, better still, to join with them in their prayers and hymns in the little Chapel, where their hearts seemed indeed to join with their voices in the praises of that good GOD Whom they once blasphemed, but Whom they were now learning to love; or to look at the attentive faces, and often streaming eyes, with which they listened to words of warning or exhortation, to assurances of a Saviour's mercy, and calls to repentance and faith in a Saviour's Blood.

Here, then, our Penitentiary work began to assume a more settled character; the Sisters became gradually trained to the difficult undertaking; the girls learnt to submit to the loving yet firm discipline under which they were placed; and the rough tempers became gradually softened. This was a work of time and patience, and of much earnest prayer.

Many reasons however made it undesirable that we should eventually continue in these premises. The

buildings and offices were small, and not sufficiently compact for the effectual supervision of the inmates. The laundry was not large enough for our own washing, much less for an amount of work which might help to support the House. These and other circumstances determined us in seeking new premises. For a description of them, as well as of the opening of the Institution, and for some account of its management, we will quote at large from the Report of 1860.

"After much difficulty our premises at Hendon were met with, and taken on a lease of twenty years. They are situated on a high and healthy spot three miles beyond Hampstead. The old buildings were originally Almshouses, to which had been added schoolrooms and dormitories, and the whole occupied by the children belonging to the Workhouse of the parish. The former portion, by throwing down ceilings and partitions, we have now converted into a washhouse, drying chambers heated by hot air, ironing, sorting, packing rooms, &c. A part, formerly the master's house, forms a kitchen, scullery, and parlour, with dormitories for probationers, infirmary, housekeeper's room, &c., while the newer portion contains a large and airy classroom, chapel, chaplain's rooms, and above these a common room and bedrooms for the Sisters, and dormitories for penitents.

The whole is surrounded by a garden for recreation and kitchen garden, high trees, fences, &c. The various alterations, having been commenced in April, were sufficiently completed to enable the house to be opened on June 21st, 1860. The proceedings of the day commenced with a Celebration of the Holy Eucharist, at which the Sisters were present at 7 a.m., the Chapel being licensed by the Bishop of London. Other Celebrations followed, at which the visitors of the day were present; and soon after eleven a procession was formed for the Dedication Service, which consisted of Psalms and Hymns, and appropriate prayers for GOD'S blessing on the various parts of the work, and of the buildings through which the procession passed. It was a very interesting sight to behold the party assembled in the courtyard adjoining the laundry, consisting of Clergy and Choristers, followed by the Sisters of the Mission, reinforced by others engaged in kindred works of Mercy at Clewer and Highgate, with the children of the Industrial School, whom, rescued early from the temptations around them, it is our object to train in such principles as may save them from the sins which provide so many subjects for our Penitentiaries. Having sung the hymn, "Jerusalem the Golden," the congregation entered the Chapel, where the last Celebration

commenced, after which, the Litany and some more hymns having been sung in the large classroom, a very impressive and eloquent sermon was preached by the Very Rev. the Dean of Westminster, now Archbishop of Dublin. The visitors then adjourned to inspect the buildings and laundry arrangements, after which upwards of one hundred sat down to luncheon, when speeches were made by Col. Moorsom (the Chairman), the Rev. B. King, the Clergy of the Mission, R. Brett, Esq., and other friends, and the proceedings of the day, which were of a very gratifying character, thus happily terminated.

"We may perhaps fitly follow up this account of the opening of the new House of Mercy with a few details of our penitentiary work. And first we may be thankful for a very marked improvement in the order and discipline of the House during the past year. The first year or fifteen months at Sutton was a time of much difficulty and anxiety in reducing to order so many untrained and violent tempers, and, as might be expected, many were lost in the attempt, some leaving of their own accord, or even running away, while others were dismissed for continued bad conduct; indeed our experience of the first year led us to dread the return of the spring and early summer, which had tempted so

many to leave us. During the past year (1859-60), however, the religious training and affectionate yet firm discipline perseveringly employed have begun to exert a more sensible influence for good upon our inmates; the proportion who have left us is remarkably diminished, and the behaviour of those in the House very much improved. Thirteen were confirmed on S. Peter's Day, a few days after they had been removed to Hendon, of whom two just gone into service have received their First Communion and the others are preparing for it, and of these and others we have good hopes that during the coming year they will go forth again into the world as trustworthy and useful servants.

"The Penitentiary now taking a wider aim and scope than formerly, we receive all applicants from the East of London as probationers, so far as our room allows; and when the House is full we endeavour to procure them admission into other Homes. After six weeks or two months of good behaviour they are formally received with a religious service, and then are considered among the regular inmates of the House. After a sufficient term of trial they are prepared for Confirmation, most being unconfirmed, and subsequently for Holy Communion; and on going into service they are sent forth with special prayers and blessings."

The routine of the House was as follows (1866):—

6.30 Rise.
7. 0 Private Prayer.
7.10 Breakfast.
7.30 Prayers in Chapel.
8. 0 Industrial Work.
12.15 Midday Prayers in Chapel.
12.30 Dinner.
1. 0 Industrial Work.
4.30 Tea.
5. 0 Work.
7. 0 Bible Class and Reading.
8. 0 Last Service in Chapel and Private Prayers.

Times of recreation were found at intervals in the day, and longer on Sundays, Festivals, and Saturdays. Silence was maintained during certain times; at others conversation was allowed. The Chaplain spent three or four days in each week in the House.

"The principles with which the work was commenced, of a deep and religious training, have more and more developed themselves. The object is not merely to withdraw the sinner for a short time from temptation, trusting to her natural strength to help her out of it afterwards, but to bring her to a true and sincere

repentance, to revive lost grace, and by prayer and constant religious influence—the superintendence not of mere paid matrons, but devoted religious women, with frequent spiritual advice and aid, and sacramental gifts—to confirm and establish the spiritual life, until by divine blessing the penitent be enabled to go out again into the world, and stand stedfastly against the temptations by which she has hitherto fallen. Such are the principles on which the House has been founded and carried on, the fruits of which we are already reaping among the present inmates, and more sensibly among those whom we are now beginning to send forth into service.

"The conveniences of our new House have enabled us to increase very considerably the Industrial work, which consists chiefly in washing. Not only is the washing for the Mission House done at Hendon, as at Sutton, but we are now taking in a large amount of other washing, that of a large hotel and a boys' school, beside that of private families, from which we may expect to clear an income of from £200 to £300 per annum towards the expenses of the Penitentiary."

To this account may now be added our gratitude to Almighty GOD Who permitted us to carry on so important a work for thirteen years. When we first

opened our Refuge in Calvert Street, we little realized the great responsibility which we had undertaken, or imagined that it would so soon be developed into the large Institution at Hendon; and though when the Mother House of the Sisterhood was removed to Walworth, and the requirements of the parish obliged the retrenching of our expenses, it was first removed and then closed, yet there are many souls, under GOD'S blessing, saved through its means. Less than a fortnight ago the writer was called to commend on her dying bed one who was once a penitent at Hendon, and afterwards married. She died, we hope, in the peace of GOD.

Of all works of mercy this requires the greatest faith, patience, and perseverance. Many and grievous are the disappointments for which the workers must be prepared; thankful must they learn to be for partial success. If indeed they only seek to draw as many poor girls as possible for a time out of their sinful life, to salve over the ulcerous wounds, and to restore them again in seeming health to the world, they may boast of great results; but as their work goes deeper, it meets with many more obstacles. It must not be supposed that because many left unsatisfactorily, before their time of probation was expired, that therefore all our

care had been wasted upon them. In many such cases it was found that the instruction had not been lost. They either returned to friends, sought refuge in other Penitentiaries, or got into service; or even if they fell back into sin, yet they had not the heart to continue in it, but again sought to escape, either with us or in some other way. It must also be remembered that in very few cases comparatively had these girls been under any previous discipline. We took them at once from the streets, admitting all without distinction; and those who know the East of London know the character of its prostitutes, so far more hardened and degraded, rough and undisciplined than from other districts, that societies for the rescue of fallen women refused to admit them into their refuges from inability to manage or control their tempers. With all these difficulties, and keeping in mind the frequent changes incident to the establishment of this House, we are thankful to know that many are now living respectable lives, and to believe that many more whom we sent forth have been reclaimed, through the instrumentality of this work.

Besides these a large number stayed for a shorter time, but either from not being able to bear the discipline, or other causes, left; and though for the most part we have been unable to trace them, yet we have reason to

hope that some proportion have been benefited by their temporary sojourn.

But beyond the actual blessing derived by the inmates themselves, we must not forget the blessing to those who were permitted to assist in this work, in teaching them the power of sin, and deepening in them the love, tenderness, and compassion with which it must be approached. Again, in the Mission work this was a great opportunity of bearing witness against this corrupting sin, and of showing that those who warn others against it, do so not only in word but in deed, by devoting their time and strength to the recovery of its unhappy victims. The Penitentiary work was also the means, if not of bringing into existence, yet of considerably extending the sphere of an Association for the Suppression of Vice and Immorality in the East of London, which worked with good effect for some time in closing brothels, and endeavoured to lessen the outward exhibition of those sins which disgrace the thoroughfares of this portion of the metropolis.

Another and by no means unimportant effect of the existence of the House at Hendon was this, that being specially open for girls from the East of London, and primarily taking them from the Highway, Commercial Road, and the immediate neighbourhood, it was a power-

ful witness among the girls themselves against their own sin. When they found one of their companions, whom they had been accustomed to meet day by day in their sinful haunts, suddenly disappearing, and they heard that she had left her dreadful life, it was a powerful warning addressed to themselves. Why should they not also seek refuge from the miseries which they all felt so acutely ?

It was with great reluctance that such a work was abandoned, but many reasons combined to make this necessary. When S. Peter's Church was built and the parish formed, the duty of providing for parochial requirements, such as Schools and a Clergy House, as well as of maintaining these, with the staff of Clergy, the services of the Church, and the charities of the parish, obliged a retrenchment in Missionary Institutions. Ratcliff Highway and its district were no longer connected with the Mission, and though S. Peter's parish furnishes some inmates for a Penitentiary, yet these may find admittance into the Diocesan Penitentiaries and Refuges in London. When, therefore, the Sisters found it necessary to close the House at Hendon, and afterwards that at Walworth, it was deemed advisable not to endanger the prospects of parochial development by so serious a responsibility as the maintenance of a House of Mercy.

CHAPTER X.

The Riots in S. George's Church. The Working Men's Club.

BEFORE taking up the thread of the history of the Mission, it is necessary to dwell for a short time on the sad episode of the Riots in the Parish Church.

When Mr. King was appointed to S. George's, in 1842, he found a parish of 39,000 souls committed to his care. His predecessor had scarcely entered the Church for seven years; but a popular curate had just been presented to the incumbency of a District Church taken out of the original parish of S. George. His removal withdrew a large portion of the congregation, besides which the more respectable inhabitants were leaving the district in order to live in the country. At the same period the charge of Bishop Blomfield, impressing upon his clergy the duty of observing the rubrics of the Church more carefully, especially the use of the Prayer for the Church Militant, and the surplice

in the pulpit, was producing much excitement and opposition even amongst the clergy. Mr. King, on his institution, deemed it his duty to conform to the Bishop's wishes, and thereby incurred his full share of this unpopularity, and further reduced the numbers of the congregation. The opposition in the parish attained such proportions that the vestry only paid the organist on condition of his not performing his duty.

Under these circumstances, some of the congregation in 1846 subscribed to the support of a paid choir, in order to introduce a Choral Service. Subsequently, in 1856, the Eucharistic Vestments were presented to be worn by the Rector. Matters, however, went on more peaceably until the appointment of the Rev. Hugh Allen, Incumbent of S. Jude's, Whitechapel, to the office of Lecturer in the parish. He had been similarly appointed to the parish of S. Luke, Old Street, but in consequence of certain representations publicly made had withdrawn. His appointment at S. Dunstan's, Stepney, had been successfully resisted by the Rector; and now he was thrust into the pulpit of S. George's, in consequence of the extravagance of his Puritanical opinions, and in opposition to Mr. King. The results were such as might have been anticipated. A few malcontents, urged on by Mr. Allen's intemperate

harangues, at first interrupted the services of the Church. The violence, unchecked by the churchwardens or the police, gathered strength Sunday after Sunday; the responses and psalms were shouted out irreverently, in opposition to the chanting of the choir; scuffling of feet, coughing, groans, laughter, profane songs, interrupted the sermons, hymns, even the reading of the word of GOD. The Church was thronged Sunday after Sunday by rabble gathered out of the streets and surrounding slums; the Clergy, choir, and even ladies were hustled, struck, spit upon, insulted, and for more than a year the Parish Church was the scene of tumult unparalleled in the history of the Church of England. Efficient help was refused the Rector, both by the Bishop of London, the Home Secretary, the magistrates, and the police, so that for nearly eighteen months the mob was master of the situation. On three occasions, when the disturbance was lessening, and there seemed hopes of quelling it without yielding every thing to violence, either the unfortunate action of the Bishop or the withdrawal of the police caused fresh outbreaks, until the Rector was driven out of his parish.

The Mission Clergy frequently took part in the services of the Parish Church, and were thus exposed to the violence of the mob, which often followed

them home. In September, 1859, the Parish Church was closed for several Sundays. The rioters, enraged at the loss of their usual opportunity of disturbance, descended upon the Mission Chapels, and on two occasions invaded each of them, threatening very seriously also the Mission Houses. Upon this we determined to admit none to the services except by tickets, which we gave to the members of our own congregation, or to any other respectable persons. For one or two Sundays the mob assembled more than 1,000 strong in Wellclose Square, and attempted to break through into the Church. The gates, however, formed an effectual barrier; and though our congregation had great difficulty in forcing their way through the crowd, yet some succeeded, and the service was carried on without actual interruption. No one present on that occasion could easily forget the sense of awe created by the solemn stillness within the Church, contrasted with the noisy hum of voices indistinctly heard without. Attempts were likewise made to annoy the Clergy, choir, and congregation on their way home, but happily without any serious effect; and after a Sunday or two the excitement ceased, and our services have been conducted without any serious interruption ever since. The feeling aroused in the parish to some extent affected our progress, but on the whole

not injuriously. It proved a good test to the sincerity of our people; threw us back upon the soundness of our own principles; and tended to consolidate and establish our work. It was of course disagreeable to meet with insults and abuse from rude girls and ignorant boys as we passed along; but we patiently bore these when we felt that our real work for the salvation of souls was progressing. The very dregs of the people were taught to think about religion. Many were brought to Church through the unhappy notoriety which we had gained; and some who came to scoff remained to worship.

In looking back upon these unhappy days, and considering the results flowing from them, there is great cause of thankfulness to Almighty GOD for the long peace which we have now enjoyed. In the Parish Church those unsightly pews which were filled by the profane rabble are now swept away, and replaced by open seats and an orderly congregation. The choral service, which was an object of so much opposition, is restored; and though there are many improvements which might be desired, yet there is the preparation for better things. In S. Peter's, now Consecrated for ten years, a Ritual and dignity of service—accompanied by the full teaching of the Catholic Faith, with all the

privileges of sacraments and worship—have been maintained far beyond what was attempted in S. George's. Instead of opposition, we have now the heartiest sympathy of a devout congregation, and the good-will of the parish; so that attempts from the outside to stir up a prosecution have been made in vain. Surely this may be an encouragement in the trials of the present day, and prove that however the truth may be overwhelmed for a time, yet persecutions are the strength of the Church.

Peace having at length been restored to the parish, we were permitted to carry on the Mission work without any such painful interruptions as have been already described. Mr. Mackonochie's valuable assistance at S. Saviour's was bearing good fruit. The conversion of many souls in the way of true repentance, the increase of communicants, adults and children brought to baptism and confirmation, the better organization and instruction of the schools, and the careful administration of the charities of S. Saviour's, all bore witness to the zeal and power with which his Missionary labours were carried on. He was ably assisted by the Rev. H. A. Walker, who also took charge of the musical training of the choirs of both Mission Chapels. In 1862, Mr. Mackonochie was removed to the more important sphere

of S. Alban's, Holborn, where he was joined in a few months by Mr. Walker. Mr. Lyne (now Brother Ignatius) gave much valuable help for nearly a year, and was succeeded by the Rev. J. P. Kane, who kindly came to our aid at a time of very great need, and devoted himself most heartily to the work. Mr. Akers joined the Mission in 1865, and succeeded in a very remarkable manner in winning the love of the people, and was actively assisted by the Rev. F. M. Windham.

Among the special works in Wellclose Square, some account must be given of the Working Men's Club. Its foundation was laid by a friend who, though living in a distant part of London, had been attracted to the parish in the time of the riots, and offered his services to the Rector. He thus became impressed with the importance of making some effort to win the working classes of the parish to the side of order and religion. He accordingly proposed to us to open an Institute for them, which should provide the newspaper and periodical literature of the day, lectures, classes, and opportunities of rational amusement, such as chess, draughts, &c. This was first commenced and carried on during the winter in our Boys' Schoolroom, and although the arrangements were not so satisfactory as we could desire, yet a very fair beginning was made. At any rate, the promoter felt

encouraged to enlarge very considerably his original plan, and to secure more convenient premises. A good house next to the Mission House was taken, the founder moving into it himself as resident honorary secretary. A very attractive programme of lectures, classes, and other advantages, was put forth, and the new season opened under very favourable auspices. Reading Rooms for two classes, with varying payments, were opened, a smoking and conversation room, in which coffee was provided at cost price, a circulating library, and a separate room for boys. Classes in reading, writing, and arithmetic were carried on, as well as in singing, French, and drawing; for the latter some casts were kindly presented by Mr. Ruskin; many presents of books were also made for the library, and several very excellent teachers connected with the Working Men's College in Great Ormond Street kindly gave their services.

A large number of members soon joined; indeed during one year about 400 were admitted, though only a small proportion could be regarded as regular attendants. The Rev. F. D. Maurice gave the opening lecture, on the objects and advantages of the Institute; and lectures were continued once or twice a month by various friends, the present Archbishop of Dublin and

the Dean of Westminster, Rev. T. J. Rowsell, Thomas Hughes, J. M. Ludlow, Parker Snow, and Spencer Nottingham, Esqs., &c. &c. It was very gratifying to observe the intelligent interest with which these lectures were attended and listened to by the working men, and to find, the good spirit which prevailed amongst the members thus brought into close connection with each other night after night in the Reading Rooms and Classes. The existence and success of the Institute plainly proved how little the real working men of the parish sympathized with the abettors of the disturbances in the Parish Church; for had they done so, the very name of this Institute would have been a bar to its success, whereas, on the contrary, not only did it flourish in spite of any such prejudice, but a few feeble attempts made to interrupt one or two of its lectures elicited a great amount of good feeling on the part of the members, and exposed the weakness of the opposition.

Although at times many difficulties had to be encountered, arising from the resignation of the honorary secretary, and the difficulty of supplying his place; from the want of funds to meet the first outlay, and various other causes incidental to the commencement of a new institution; yet we had great reason to be thankful for the results which attended these first efforts. When the

work in Wellclose Square was abandoned the Club was removed to S. Peter's district, and held in a house in Old Gravel Lane, where it did a good work for some years. It has however finally somewhat changed its character as a place of education, and become rather a dining than a literary club. In its present form it is able nearly to pay its own expenses, which it was not before, and provides a cheap meal for the working man, who chooses to avail himself of the dining-room, or for his family, when fetched home by his wife or children. The room itself also provides a suitable place of meeting for various societies. The Church of England Temperance Society has held many of its social gatherings, readings, and lectures in this room. The Friend of Labour Society meets here every week, and has done a good work in lending money in small sums, on sufficient security, to working men and small tradespeople.

The Penny Bank has proved a safe deposit for the little savings of the poor, and encouraged provident habits. During the sixteen years of its existence, under the careful and unwearying management of Mr. Barton Stutfield, a sum of £2,439 has been deposited in it, in the pence of the poor. At present the deposits amount to £264.

It has been indeed found impossible to maintain the somewhat ambitious character of the first Institution, and yet a portion at least of the object originally aimed at—viz., the social improvement of the working classes—has been more or less attained. Provident habits are inculcated, good food and a place to eat it in is provided, temperance is encouraged, while lectures, readings, concerts, and even dramatic entertainments, given by the kindness of friends near or at a distance, have formed a counter attraction to that of the public-house.

CHAPTER XI.

S. Peter's Church: Commencement and Consecration.

IT is now fifteen years since a munificent gift of a site for a Church in Old Gravel Lane was made to the Mission, and a fund was commenced for building purposes. At that time, however, it seemed more desirable to purchase S. Saviour's Church, in Wellclose Square, and to form our first ecclesiastical district around it. After some negotiations had been opened with the trustees, who were willing to sell, it was found that the Danish Government objected to the sale; and an important portion of the proposed district having been in the meantime assigned to S. Paul's, Dock Street, the opportunity was lost of arranging a suitable district around S. Saviour's. A friend who had generously promised £1,000 towards the purchase of S. Saviour's, kindly allowed it to be devoted for the proposed Church in Old Gravel Lane; and another promise of £500 being made, with other smaller gifts,

the prospect of accomplishing our object became gradually more distinct. Grants also were promised by the Diocesan Church Building Society, the Bishop's Fund, and the Incorporated Society; so that at length a sufficient sum was collected to warrant the commencement. A Building Committee was formed, and the contract for the foundations being taken, the work was begun in April, 1865. The foundations, from the nature of the ground, were expensive. It was, however, determined to persevere; the building contract was entered upon, and the walls began to rise from the ground.

The following description of the laying of the Foundation Stone is taken from our Ninth Annual Report:

"It was deferred till the Octave of S. Peter's Day. A long procession of Clergy and choristers, with banners, and a cross-bearer at their head, proceeded from the Chapel of the Good Shepherd in Calvert Street (singing appropriate hymns) to the site, where a large number of friends and parishioners were assembled. A service consisting of Psalms and Antiphons was then commenced. The blessing of the stone was performed by the Rev. J. L. Ross, Rector of the parish, and the Earl of Powis laid it according to due form. An address was given by the Rev. C. F. Lowder, and the procession returned to the Mission Chapel. The order and re-

spectful behaviour of the people in the streets were much remarked by those who remembered the riotous mob of former days.

"Lord Lyttelton, as President of the Working Men's Club, immediately proceeded to award the prizes won at the Flower Show, and then about 120 friends sat down to luncheon under a tent on the ground. Speeches were made by the Earl of Powis, who expressed his great interest in the work which had been carried on by the Mission (an interest the sincerity of which was manifested on the following day by a contribution of £100 towards the Church); and by the Rector of the parish, who made a very hearty and telling address, in which he expressed his own most hearty sympathy in the progress of the Mission, and conveyed the same feelings from the Bishop. Other speeches and toasts followed, and then the company for the most part adjourned to the Schoolroom to see the very interesting exhibition of plants, vegetables, and flowers grown in the neighbouring houses and cottages by the working people of the district."

The building of the Church went on steadily, but not so rapidly as we desired; and it became evident as the autumn advanced that we should not get it covered in, as we had hoped, before Christmas. Fortunately for

the works, the winter was very mild, so that scarcely any damage was done by the frost, and nothing occurred to stop the progress of the building. The roof was finally fixed in April; and on the occasion of the Ninth Anniversary of S. Saviour's, Wellclose Square, which was kept on May 2nd, we held our children's service in the yet unfinished building.

The roof being fixed, every exertion was made to get the Church ready for the day of Consecration, which was now fixed by the Bishop for the day after S. Peter's Day. Much however remained to be done, and an unexpected difficulty arose in a settlement which at one time caused some apprehension from its effect on the south pillars. When this was remedied all haste was made in laying the floor, and though a small portion of the tiles was not completed, and the panels of the Altar, as well as the Cross over it, were not gilt on the day itself, yet nothing essential was wanting to show the general effect and character of this beautiful Church, which was generally admired by all present on that occasion, or who have since seen it. The simplicity yet grandeur of its outline, the warmth and richness of its colour, the height of its pitch, the dignity and elevation of the altar marking it as the prominent feature, and the solidity of the whole work give it an originality and

effect which commend it to all, and help to inspire those who enter it with feelings of reverence for the presence of Him whose house it evidently is.

Before, however, we enter upon the account of the Consecration Day, we must needs take farewell of our former Chapel of the Good Shepherd, in which for nearly ten years we had been permitted to worship and instruct our people in the faith of Christ's Holy Church. Many happy and interesting associations clung round this Iron Chapel, plain and unpretending in its exterior, yet bright and cheerful within, especially when, at Easter or Christmas Festivals, its altar was decked in its white vestments, its chancel was well lighted, and flowers and wreaths lent their beauty and fragrance, while a devout and faithful band of worshippers filled the body of the Chapel. Many had learnt dearly to cherish this little tabernacle of the Lord's Presence, where they had first learnt to know and love Him in the blessed Eucharistic Feast; and though we could not but rejoice to exchange it for such a Church as S. Peter's, yet some have said even after the Consecration, with tears in their eyes, that they could not feel quite the same for S. Peter's as for the Chapel of the Good Shepherd, where their first religious impressions had been formed. It was here also that so many of our

children had been baptized, so many prepared for their Confirmation and first Communion, so many made their first Confession, that neither priest nor people could remember without emotion that our last Communion, our last Eucharistic Worship, our last prayers, were so soon to be offered up in these walls, which, though not consecrated by the Bishop's blessing, were hallowed by many prayers and thanksgivings. It was on S. John Baptist's Day that the last service was held, S. John Baptist himself, the greatest of the ancient prophets, and yet the least in the New Dispensation, standing between the old and new Covenants. Some of our Communicants, anxious to keep a remembrance of the Iron Chapel, asked that we should have a photograph taken; accordingly the choir assembled on an early morning of the week, in order that the last procession might be photographed with a view of the interior.

The day of Consecration, however, was of course a festive day in the district. Streamers were hung across Old Gravel Lane with appropriate texts, and the neighbourhood of the Church was gay with flags. The schools lined the way, and the Clergy received the Bishop at the schoolroom, in which he robed, and then followed the long procession of Clergy and choir chanting the *Veni Creator* up the nave into the chancel. The prayers

of Consecration having been offered by the Bishop, and the procession having passed round the Church chanting Psalm xxiv., Matins was sung and the Eucharistic office commenced by the Bishop, who preached a very earnest and impressive sermon from the text of Genesis iv. 9, containing Cain's reply to God, "Am I my brother's keeper?" The offertories during the day amounted to £400.

After the service in Church about 300 friends sat down to luncheon in the former Chapel of the Good Shepherd, which is used as a Schoolroom. The Earl of Powis was in the chair, supported by the Bishop, Lord Lyttelton, H. Barnett, Esq., M.P., the Bishop-Designate of Nelson, Archdeacon Sandford, the Rector of the parish, Mrs. Gladstone, &c. After the usual toast of "Church and Queen," the Bishop's health was proposed by Mr. Barnett, and heartily received by the large and influential company. The Bishop, in reply, proposed the writer's health in very kind and handsome terms, making the most liberal allowance for points of difference, and hailing the Mission as one great means of drawing the sympathies of the wealthier and more influential residents in the West of London to their poorer brethren in the East. In like manner he said that none could think of the self-denying labours of

the Sisters without taking shame to themselves in their comparative ease and luxury. The Bishop's words were received with great enthusiasm, and will long be remembered as among the most cheering of the many happy recollections of this bright day. The Rector, Lord Lyttelton, the Bishop-Designate of Nelson, and other speakers followed; after which the company for the most part adjourned, as on the occasion of laying the First Stone, to the Boys' Schoolroom, when Lord Lyttelton again opened the Flower Show, and declared the prizes for the best plants. Next came a tea to the Communicants and choir, with an address from some of the Clergy; and then Evensong in the now Consecrated Church of S. Peter's, which was a very hearty service, with processional hymns and an excellent sermon by the Rev. C. C. Grafton. On Sunday the sermons were preached by the Rev. Luke Rivington and the Rev. W. J. Butler, Vicar of Wantage, the latter in the evening to a large congregation. Sermons were also preached throughout the Octave; and thus the work at S. Peter's was duly inaugurated, and being commended to GOD'S blessing, was left to fulfil the great work for which it was intended.

The following is a short architectural description of the Church.

S. Peter's is in the style of the later First Pointed Gothic, being faced externally with yellow stock bricks relieved with stone dressings, and internally with red bricks having bands and patterns of black bricks. The columns of the main arches are of blue Pennant stone. The plan consists of a lofty nave, 68 feet by 27 feet, with clerestory lights. It is at present four bays in length; the three western have north and south aisles 10 feet wide. The west walls are temporary, with provision for an extension, and for a north-west tower and slated spire. Eastward of the nave are transepts north and south, connected with it by lofty arches piercing the clerestory. The chancel is 35 feet long by 22 feet wide, with two trefoiled windows in the east end, surmounted by a shafted wheel window about 17 feet in diameter.

The chapel on the south side of the chancel is 35 feet by 16 feet, with an open high-pitched span roof, having a three-light east window and large quatrefoil side-lights. The organ-chamber is on the north side of the chancel. There is a lower and upper sacristy, connected by an internal stone staircase. In the transept gables are cusped wheel windows; the otner windows are mostly single lights with trefoiled heads. The floors are laid with encaustic tiles in patterns. The

chancel is fitted with returned oak stalls. The altar is of carved and pierced panels, gilt. It is intended eventually to erect a reredos.

The east window of the Chapel of the Good Shepherd has since been filled with stained glass, the offering of a benefactress now taken from us, whose family completed her gift; it is hoped to fill others also. Two of the capitals of columns have also been carved, and a temporary screen for decorations has been placed at the entrance of the chancel.

On the Consecration of S. Peter's, a district taken out of S. George's and S. Paul's, Shadwell, was assigned by the Ecclesiastical Commission; and the present Vicar, having been nominated by the Trustees, was first licensed as Perpetual Curate, and subsequently, on the resignation of the late Rector of S. George's, became Vicar of the new parish.

CHAPTER XII.

S. Peter's Church: Its History during the last Ten Years. Ceremonial.

THE account of the commencement and Consecration of S. Peter's was written ten years ago. It was then new, with a career before it; it has now a history and a name, with many touching and interesting associations. It has entwined around it the affections, not only of the parishioners and regular congregation, but of many also who from time to time enjoy its festivals or ordinary services. It has experienced trials and disappointments, but also blessings far outnumbering and outweighing them. It has been blessed equally in the assistant Clergy, in the Choir and servers of the Sanctuary, and in the faithful Communicants and worshippers.

But first of trials. Immediately after the Consecration the cholera fell upon the parish, of which more hereafter.

Scarcely a year had elapsed when no less than three of the Clergy, two from S. Saviour's and one from S. Peter's, seceded from the Church of England, and joined the Roman Communion. This step was so sudden that one of them spoke of it as not contemplated by him a week before; another was actually returning to his post, when he was met on his journey and carried off. The pang of this sorrow was the sharper, that it fell upon a wound scarcely healed; and not only so, but it really necessitated the amputation of a once healthy limb of the Mission body. The existence of S. Saviour's depended upon the speedy erection of a Church. For this, Mr. Akers had offered a noble contribution of £4,000, and if a site could have been earlier procured this sum would have been secured. By his secession the opportunity was lost, and the Mission district passed from our hands.

The blow, as it may well be supposed, was a heavy one, and the Incumbent of S. Peter's was left with but one faithful assistant priest to carry on the work of the new parish. It was at this time that the Superior of S. John the Evangelist Fathers again came to the rescue, and when the writer's health gave way and he was obliged to go abroad, provided efficient help to the Curate. Since that time the need of Clergy has been

little felt. In 1870 the Rev. J. W. Biscoe joined the staff, and though absent for a year in India, returned to his post in 1875, and is now the indefatigable Precentor and Choirmaster. The Rev. R. Linklater, who commenced S. Agatha's Mission in 1869, filled up the gap which was made by the resignation of the Rev. F. K. Statham, whose death so soon followed; and for the last two years the roll of assistant Clergy has been well and efficiently filled.

But S. Peter's has also been much blessed in its Choir. One family alone, thanks to the good training which its sons received at S. John's College, Hurstpierpoint, has from the first furnished us with two members. One was also for some years Churchwarden, and, though he has now left the neighbourhood, his place is well filled by a younger brother, who with another yet younger is a regular server at the Altar. Two brothers of another family have been most stedfast and exemplary from the Consecration; while of another member of the Choir, who has been our stalwart cross-bearer in every Way of the Cross on Good Friday, it may be safely said there is not a stauncher Catholic in the Church of England. Of others also many good things might be truly said. The boys are of the roughest material, as may be supposed in such a district as this; it reflects

therefore the highest credit on the patience, talents, and diligence of the Precentor, that he has succeeded in training the Choir to such a standard as has been attained, and that the music of the services is so efficiently rendered. Happily the congregational character of the music has been stedfastly maintained, while the devotional style of the more solemn services, especially the Eucharistic, as well as of the Gregorian tones and hymns, forms a solid groundwork. This, however, does not exclude a lighter supplement in more popular hymns and tunes.

The Music and Ritual of the Church have advanced steadily together. The congregation, which had been trained for ten years in the Mission Chapel, was of course prepared for a fuller development of both on the Consecration of the Church. The vestments however were not at once adopted, but were presented by the churchwardens, choir, and congregation; and for the improved ceremonial, in the first instance, as well as for the more efficient instruction of the choir, the greatest obligation is due to the zeal and energy of the Rev. F. K. Statham. Such an advance has been possible, because it has been made with the entire goodwill of the people, who have been taught the meaning of each step. It is also well known that the Ritual of S. Peter's is not a

mere æsthetic embellishment, but the outward expression of a great reality. It exactly meets the wants of those who have been taught to value their Lord's Sacramental Presence; they rejoice to see His Throne made glorious, His priests ordering themselves as His representatives, and the whole arrangement of the service typical of its heavenly counterpart. The poor and uneducated are thus taught by the eye and ear, as well as by the understanding; and when they find that those who set these great truths before them in the Ritual of the Church are at the same time commending their priestly office in the daily sacrifice of their lives, they acknowledge the truth and consistency of the doctrine. Surely those who know the trials and hardships of the working classes, the dreariness of their homes, the dark and cheerless surroundings of their work, and the few innocent pleasures which are within their reach, cannot deny them the gratification to be derived from the one bright spot in their neighbourhood. To many the Church is their only quiet retreat, the daily sacrifice or service the one happy occupation; all that they have to soothe and cheer them in the privations of a hard life. Nor ought the Clergy themselves or the Sisters to be lost sight of altogether, giving up as they must the comforts and recreations of ordinary

life, and struggling not only against the physical but also the moral and spiritual difficulties by which they are surrounded. They also may claim that the services in which they join in the Church should help to lift them above the depressing influences to which they are exposed; so that, apart from the fact that Ritual has a great teaching power, it would seem that the poor have an especial claim to services of an advanced type and character. Festival seasons duly observed; vestments, processions, lights, incense, choral services, flowers, pictures; music—grand, hearty, and inspiriting; the details of Ceremonial carried out carefully and reverently;—these accessories of worship are the rightful claim of the Clergy and people of such a Church as S. Peter's; and they are appreciated by them. The people love and glory in their Church. It is their home—it is GOD'S, but it is also theirs—and they feel a just pride in its adornment and in the improvement of its services; nay, the very attacks which have been made on the Ritual of other Churches only band them together more resolutely in its defence.

But their love goes far deeper than this. They have found by experience that the whole system and teaching of the Church meet the special wants of their spiritual life. Its reality, its heartiness, its outward manifesta-

tion, are a constant witness to themselves and others of the continual sacrifice which they should offer of their lives to the service of GOD. They feel its influence on themselves; they see it in their families; they carry it with them into the streets, and courts, and alleys in which they live. A faithful Communicant is not only living for GOD'S glory himself, but is influencing others also far more than he is aware; so that the religious power which the Church exerts in the parish and neighbourhood must not be measured merely by the numbers of our Communicants or congregation, but is seen in the restraint which they exercise upon sin, and the encouragement which they afford to the cultivation of religion and virtue in those around them.

Let me speak more particularly of the services of the Church which help towards this end. There has been always one, and for many years there have been two celebrations of the Holy Eucharist daily in S. Peter's. The first is at 6.45, the second at 8 a.m., with Matins at 7.30. Choral Evensong is at 8 p.m., with, on Fridays and Eves of Festivals, a sermon. A Communicant Class is held on Thursday evenings, and during a portion of the year a Confirmation Class on Tuesdays. On Sundays we have Celebrations at 7, 8, and 9 a.m.; Matins at 10.30; High Celebration and sermon at 11.15,

except on Festivals, when Matins is at 10.15, and there is a procession before the High Celebration. Litany is said at 2.30, the children's service at 3.30, and Evensong at 7 p.m. During Advent the *Dies Iræ,* and during Lent the *Miserere* is sung, and an instruction is given after Evensong; at other times there is a Bible Class. On week-days, during Advent and Lent, there is a meditation in Church on Mondays; a Mission service, consisting of a metrical litany, hymns, and sermon, on Wednesdays; and the Stations of the Cross on Fridays. Confessions are heard on Fridays and Saturdays, and on special days before Great Festivals. There are on an average fifty Communicants on ordinary Sundays; at Easter, including those made during the Octave, about 280, and at other Festivals in proportion; while the total Communions made during the year are nearly 5,000. These are all made at the early Celebrations. The Church is well filled on Sundays, on Festivals often thronged, and has a good attendance during the week.

Any account of S. Peter's would be incomplete without mention of our churchwardens. The Church has been singularly blessed in these important officers. The parish warden has filled that office for eight years, and is a fine pattern of a Catholic layman of the working class. When first appointed he was a foreman lighter-

man, but now he is himself a master, having craft of his own. But his honest and hearty affections are with the Church. There he is to be seen in the early week-day morning, kneeling before the Altar before he goes to his work or business; and there he is to be found Sunday after Sunday, with his brother church-warden, fulfilling their duties with all their heart and soul. A trusty leader of his own class, ready at any time to help the Clergy, brave and bold to defend the Faith of the Church, and not ashamed to confess it before men, he shows how, out of the difficult material with which we have to do in a parish like S. Peter's, souls may be won for GOD and the setting forth of His glory. There are already many (may GOD increase their number!) who are treading in his steps.

CHAPTER XIII.

S. Agatha's Mission.

IT was intended that this chapter should have been contributed by Mr. Linklater himself; but his health and pressure of work delayed the accomplishment of his intention. He is now (May, 1877) on his way to Boston, to assist the Evangelist Fathers of S. John for a few months in their work in the United States; and the hope which he had held out of writing something on the voyage was dissipated by a letter containing the following lines from

"Off Queenstown.

"I wish you would say (I tried, but it is so hard to speak of myself) that I am a child of S. George's Mission, and made my first Confession in Calvert Street; so that if S. Agatha's is anything, it flows from S. George's Mission."

Happily he has left behind him matter, in two

Reports drawn up for the friends and subscribers of his Mission, which will to some extent supply the need and a description of his work.

In 1875 he had said, "My friends will remember that six years ago they made their first combined effort, with generous and willing hearts, to start this Mission. At first it meant only a Night School for young men, and as much parish visiting as I could manage. At that time I was living at Beckenham, and could only offer to Mr. Lowder the odds and ends of my time.

"The Night School from the first became a great success. It seemed born in full vigour. The very first night we had forty or fifty stalwart fellows, and soon the average number of 100 was reached. A strong party of friends used to accompany me from Beckenham three nights a week, arriving at seven o'clock in the evening, and returning home at eleven o'clock at night. I can never sufficiently thank them for their self-denying labours. I really have never seen such a sight in my life as this large number of young men, gathered from the streets, hard at work all the evening, as quiet and orderly as possible; some learning their letters; others with distended tongue, and with sprawling arms, going through the travail of a 'copy;' and now and then some extraordinary genius turning up—as, for

instance, one young man who set himself a copy, *Maxima debetur puero reverentia,* which, when I asked him if he understood it, he translated word by word; and who, when I was fascinating my class with an account of the battle of Pultowa (which I had just been re-reading at home), discovered himself quite intimately acquainted with every detail and consequence of it. I at once raised him to the rank of teacher, at some trifling payment each night. Our premises, which I took on a three-years' lease at £50 per annum, were admirably adapted for the work—one monster room below, and two large classrooms upstairs, in one of which my kind friend and most valued partner in the work, the Rev. Sydney Brooke Lobb, like King Æolus, held gentle sway over the turbulent spirits of his class. Those were dear old days, and I hope and trust our work did some good. Many of those lads we were able to get into situations, and start in life; and some we helped to emigrate, from whom even now we hear good accounts.

"As I have said, the every-night scene was quite out of common experience; yet even this was varied now and then by some striking incident. One night, in the middle of school-time, a knock came to the door; and having opened it, there stood revealed the ominous

figures of two policemen. I went to them to learn their pleasure; they had come after one of my promising pupils. When I expostulated with them for choosing such a time and occasion, they said it was their only chance. The lad baffled pursuit during daytime; but his thirst for knowledge was so great, that he ran the risk of capture because he could not resist the attraction of the Night School. The charge was, that being very hungry, he had stolen a piece of meat. I went back to my boys to consult as to what was to be done. There was no escape (the chimneys were out of the question, and the river barred egress on the other side); so I advised the poor lad to give himself up. I never can forget the unnatural hush of the large, excited crowd of boys, the stilled silence of their suspended breaths, whilst he was making up his mind; then with a stage-struck air he posed himself in the middle of the room, and said, 'Comrades, farewell!'

"Another night we had an internal commotion. A huge cowardly, hulking, savage lad had made himself particularly objectionable for many nights, both to myself and to the general mass of boys. I had to threaten condign punishment. The monster could have pitched me out of the window; but unexpected succour was at hand. One night a new face appeared, a quiet,

mild young man, who retired into a corner of the room, and applied himself diligently and, as I thought, with an absorbed attention to the business of the school. He was only biding his time. My friend the bully began his tricks, when the new-comer sprang like a lion over the desk, and gave him one! two! before he knew where he was. At once space was cleared for a fight. I did not choose to interfere till I thought the bully had had enough, and then I separated them. It was the reformation of that young man. He wiped the blood off his bruised face, and sat down like a lamb to his copy-book. Out of pity to the vanquished, I paid him some attention, when by-and-by he said, 'Did you see, sir, how that fellow struck me?'

"On Tuesday and Thursday evenings we had a Bible Class—by which name is not to be understood a nice orderly assembly of quiet, decent men, sitting all around with Bibles in their hands, and looking out their references—no; my Bible Class was a surging mob of noisy and blaspheming roughs, whom one had to quell by psychic force, as one would quell wild beasts by a commanding eye. Yet I have often held this great roomful entranced and in wrapt astonishment, especially when I told them of their mysterious, unknown benefactors—you, my friends. I remember trying to represent

to them a picture that at the time was thrilling in my heart; a little child, daughter of a wealthy house, stealing down the staircase into the hall to give me her tiny savings, saying, 'These are for the poor Wappers.' I had to go on my knee to stoop and kiss her little hand. But I had rather not speak of such matters, or of any ministerial success or spiritual result, which after all must remain to be valued at the Judgment Day.

"I may say, however, that one never preached to a more exacting congregation, and that the effort to command their attention was most exhausting. The ordinary style of sermon, text, heads, and application would not go down at all. I may shock my readers if I confess that I once preached on such a text as this, 'If you want to spend a happy day, go to Rosherville Gardens.' They were all ears to this; and I don't know that one could have chosen a more touching subject than that ceaseless, never-satisfied craving of the heart for happiness, if only for one day, which yearning can find rest alone in the heart of Jesus. The evil and blasphemy at times were fearful, but I never would give up. One night a dead cat was flung in. Often the wretched street girls would hammer at the door, and try to lure out my poor fellows. At the end of the Night School season each year, we gave a monster tea-party

to the lads; I suppose more than two hundred were present on each occasion. Friends used to come down to help to amuse the boys and to manage the feast. To one of these ladies, a lad who was offered bread and marmalade replied naïvely: 'No, thank you, Miss; I helps to make it.' Another, when asked what was the time exclaimed, with apparent astonishment, and feeling his empty pocket, 'I must have left my watch on the pianner.'

"The next advance in Mission work was to open a free Day School for the little children who then swarmed in the streets and alleys. This became gradually most popular with the little ones and their friends; and I was fortunate in securing as master a most conscientious and talented young man. Poor fellow! sickness had reduced him to the workhouse. He was recommended to me, and seemed fitted to the work. During the years he was our master he prepared himself for a Government certificate, and came out with high honours. He also won the prize for English literature and English history at the City of London College. The fruits of his patient labours are even now to be seen in his pupils, who have passed on to S. Peter's School, and are at the present time the head boys. This has been the great use of S. Agatha's Day School. To collect the

children in the immediate neighbourhood, get them on, and when their parents began to appreciate the benefits of a good religious education, then draft them on to S. Peter's School.

"As the children leave S. Agatha's School, either for work or for S. Peter's School, they are invited to join the S. Agatha's Guild. The object of this Guild is to retain some hold over them, to help them in their future life, and to guard them from the temptations of the streets. The rules are very simple. Once every six weeks the members of the Guild meet on Sunday afternoon for a tea. The cost of this tea-party is less than twopence per head, and it is after all a cheap way of collecting the children. But as there are six Guilds the personal labour to myself is great, as it involves attendance every Sunday afternoon.

"The Night School is a very heavy drag upon one's energies and health. Last year we kept it open for nearly eight months three nights every week. It would be labour enough even were the lads as quiet as lambs, and eager for instruction; but when you have first of all to coax them to come in, then when inside to keep them in order (so easily written, but so hard to do) and to teach them, when perhaps all the time the opposition party outside are heaving bricks and paving stones at

the door, or chaffing their friends inside by shrieking the funniest things through the keyhole, and now and then a deputation from the neighbours—as if I were responsible for all the row which they, after the manner of London cads, passively contemplate from their doors without a word of disapproval. Oh dear, it would be impossible to convey half the worry or anxiety we have to put up with. And how one's heart fails as the evenings draw in, and the boys begin to enquire, as they are enquiring now, 'When will the Night School commence?'

"And then one can never be sure of teachers. One night we have not enough teachers for the boys present; they feel they are not properly attended to, and with the exquisite sense of justice which they possess they will not come the next night; but on the next night I have managed to beat up quite an army of teachers, who in their turn feel hurt and injured because there are no boys, and so on. It wants a heart of (I was going to say oak, but oak would break) a heart of iron to go quietly and doggedly on, and to do one's best oneself, always on the spot, and always determined to conquer. But yet I must be grateful to the Night School; for our real Mission work has resulted from it. First of all it brought one into close quarters with the

most difficult portion of our population, the young lads and men, and it is always a good thing to have dealings with men, even if no immediate results follow; but it also occurred to me one night, noticing that they were interested in some Scripture prints I had placed about the room, which they were trying to explain to one another—it occurred to me to offer to explain these pictures one by one after Night School. The thing took most wonderfully. The whole school stayed behind, and arranged themselves on the seats and desks tier above tier, I with my picture standing in the midst. If anything could inspire a man to be really eloquent, and to shake and grasp living hearts, it would be such a scene as I had now every night before me—the eager, entranced, upturned faces of those dear lads; the tear starting unbidden when I reached the crisis of some touching story of Joseph, of David, or of our Lord; the suspended breathing; the sigh of relief when all came right; the united cry of, 'Oh, please go on!' when I had finished for the night.

"The history of our special Sunday evening service is full of most important lessons. At first I merely tried a sort of class sitting round the fire. I had gathered the congregation from the street corners, and the attraction of a good fire perhaps made them more

willing to come, not but that one had to make many casts for them before they were hooked. It was a motley group, all young faces, at least all under twenty years of age, and all lads, no girls—such a gang of roughs! Well, for months they resisted; the blasphemy and misbehaviour were enough to break one's heart.

"We never dared to venture on a prayer, and often I had to stop the hymn, because they were only mocking GOD. In rebuking them, I used to tell them how different it might be; and once, to encourage them, I gave vent to what I then thought was an impossible fancy. I described a reverent service, the psalms and hymns sung, and they themselves the choristers. The idea took; they began to prepare; a choir class was formed, the conduct of the lads improved every week, and you could see in their faces that their lives were different; and actually, after some six months' training, and being sure that the improvement was real, on one S. Agatha's Day we inaugurated the new order of things. One friend gave me a piece of carpet, another a curtain, and so I arranged the end of our room to look something like a church; cassocks and surplices were made, and a reverent choir offered a really hearty service of praise to GOD. By-and-by a cheap harmonium was furnished, and choral Sunday evensong has from

that time been the established thing. We admit only lads, and I suppose the sight is 'of its own kind' in London. What this service has been to me, to see my dear boys kneeling reverently, and joining in the prayers and listening to the holy Scriptures, is too sacred to my heart for me to speak of.

"I desire to point out the lesson. A class instruction, into which I threw all my powers to make it interesting and to touch their hearts, failed; but the mere thing of placing before their eyes the representation of a church, an altar properly vested, &c., at once commanded reverence and order. We have no rows now; caps are taken off, the lads go to their proper places, and follow the service from their books. What madness then to deny the power of Ritual on even the untamed human heart.

"Twenty-nine of these lads have been carefully prepared for Confirmation and Holy Communion, and many others are under instruction. A few of the best have formed themselves into a Guild, and Communicate regularly.

"We have a most successful bank connected with the Night School. This is its second year of existence, and the deposits vary from 4s. to 19s. each bank night.

"The greatest visible and audible triumph of our work

is the drum and fife band. It has taken years to form, and one master gave up the task as hopeless; but, to one's utter amazement, at last we have got a really good band, with a varied and extensive *repertoire*. Thursday in last week was their first march out, and the neighbours and parishioners were much surprised at their capital performance. This is really a most important vehicle for good, as it employs the unoccupied hours of the evening, and gives the lads a sort of martial pride in the S. Agatha's Mission.

"I am indebted to my cousin, Mr. Maturin, for our Lads' Club. He spent last winter and spring with me, and devoted himself most enthusiastically to the organization of this Club. It was a sight to see, to enter the Committee-room and watch the all-interested faces of the lads as member after member delivered himself of some wisdom of his own during the framing of the rules.

"The Club meets in the schoolroom after Night School, and on the unoccupied nights of the week, and the lads amuse themselves with bagatelle, draughts, dominoes, and picture books. It is a capital attraction to keep them away from the temptations of the streets. In summer we have a boat (the *S. Agatha*) on the river, a great safe man-of-war pinnace, which I picked up

cheap, and we do our little share towards obstructing the traffic of the river. Our boat and crew are well known all along the Wapping coast, slipping upwards with the tide on many a Saturday afternoon 'past many-towered Camelot.'

"I was visiting in one of the back streets of the district one day, reading and praying with a poor blind person, when I heard outside the familiar sounds of a storm brewing—a street row. The noise became so bad that, as my custom is, I went out to quiet the angry elements. I found the street thronged with an excited populace, in the midst a young man stripped for fighting, and in one of the doorways an older man also stripped, and held back from the conflict by two women. I elbowed my way through the crowd, and arrived just in time to throw myself upon the elder combatant, who was breaking from his bonds. After a deal of persuasion, forcible and otherwise, I induced my friend to enter the house, and I closed the door. After the manner of their kind, the women who had helped me with their entreaties and eloquent appeals when I was soothing down the mad passions of this poor fellow, as soon as I had calmed him began to lash his fury up again by descanting before him on the indignities he had suffered. To escape from them, I begged the man to

let me see his room. With an air of finest breeding he begged me to ascend, he himself politely leading the way; but when he saw the upstairs window open, and when he thought of those ancient and unavenged wrongs, he made one leap towards the window to jump out on his enemy. He was half out, but that I dashed after him, and with a grin of triumph pulled him back.

"We then sat down. He asked me to admire the muscles of his arm, saying, 'Be dad, there's not a finer arm than this on all the coast of Wapping!' and he ended by making me a feast of a delicious red herring, which I had to eat then and there with my fingers. When I left he said, 'Good-bye; blessed are the peacemakers!'

"This story is valuable, as showing the influence we are able to exert even on those who are not of our Communion. I wish all my experiences of the race were as pleasant as this.

"One word must be said about our Annual Excursions to the country, a most important factor in the result of humanizing my dear lads. I found they had a craving to see the country; some of the lads had never been in the country. I remember our first excursion was to Beckenham; and as soon as we got out of the railway station, they caracoled up and down

the road, to the horror of the proper grooms and coachmen who happened to be waiting. A bunch of withered last year's evergreens lying in the road seemed to them a treasure all too beautiful; they divided the leaves fairly, and decorated themselves with joy. But when we came into the veritable country lanes, they could not contain themselves. Each lad tore up a small tree (pace Fossey); festoons and garlands were made. By a lucky chance one lad discovered in his pocket a lump of red ochre; they at once painted their faces, and gave themselves up to the delightful abandonment of savage life *à la* Robinson Crusoe. The well-conducted people who passed us on the road shook their heads sadly and sorrowfully; and yet the dear lads were as good as gold, and not one single wrong word was spoken. To be sure, when they got tired of cricket and football, they retired behind trees for the relaxation of tossing for halfpence; but this I stopped as soon as I discovered it.

"The year 1876 has been an eventful one in the annals of the S. Agatha's Mission. In the first place, our tumble-down old room has been rebuilt; and instead of a ramshackle barn, we have now two splendid rooms; which are full night and day of an alternating crowd of day and night scholars. For this, however, we shall

have to pay a heavier rent, unless indeed our friends put it in our power to accept the liberal terms of our landlords, and buy it out-and-out (freehold) for £750; towards which purpose I have in hand £100. In the second place, we have bought a site for our permanent School Chapel near to the present building, and almost enough money has been subscribed for its erection.

"A few words must be permitted me to explain this important and unexpected turn in our fortunes. Circumstances brought me into contact with Mr. Foster, one of our landlords, who is the munificent founder of so many new Churches in the East of London. Mr. Foster, accompanied by Mr. Wilson, another director of the London Labourers'-Dwelling Society, from whom I rent my premises, came down to see the necessities of the locality, and the capabilities of the S. Agatha's Mission. As a result of his visit, he offered me at a very moderate price the site which I have bought, and not only subscribed £50 himself, but at a cost of considerable time put me in the way of obtaining money from various societies, and from his personal friends. At the same time I was sent by the Additional Curates Society as one of a deputation to Winchester College, to give the boys an address on Church Work in the East of London. The boys had been previously in-

terested in this subject, and the purpose of the lecture was to make the feeling general, and bring it to a practical issue. Since that time Winchester College has undertaken the charge of a district of its own not very far from us, supporting a Clergyman, and providing funds for the expenses of the parish; and as a special offering, the masters and boys presented S. Agatha's Mission with £41. This sum of money, added to the £150 already in hand, formed the nucleus of our Building Fund. The Bishop of London's Fund voted us £250, and the Incorporated Church Building Society £50; and a Building Committee (of which Mr. Strickland is the Treasurer) has been organized to collect the remaining £500.

"I like, therefore, to think that we owe this start in life in a great measure to the warm, generous hearts of the dear Winchester lads, and that not only have they to look for a harvest in their own special district, but that they will have as well a share in the fortunes of S. Agatha. This material prosperity has, I am glad to say, created a corresponding advance in our opportunities of work. The new room has humanized my boys; it is so beautiful and clean, that they are awed into good behaviour. We have no loud noise, no rough play now; the days of dead-cat-shying are past and

gone. They have no longer the heart to heave paving stones at the street door, now that it is so new; our large commanding windows have actually escaped the expected shower of small stones. It seems as if the lads took our new building as a token of trust in them, and as if they were now placed upon their honour; and they guard it jealously as their own.

"Thus we have a much larger Night School (there are nearly 200 on the books), in which perfect order reigns. The lads are, generally speaking, in good work, instead of loafing about; and to give one instance of our prosperity, I have just paid out, in bright new shillings, £20; their deposits in our Penny Bank during the last two months. I have also successfully made this winter the daring innovation of demanding a fee for Night School, one penny a night, that is, threepence a week. Of course this does not nearly cover our expenses, but it cannot fail to have a beneficial effect on the moral tone of the lads, in making them feel that they now pay for what they get. It is instructive to notice that our attendances have increased instead of falling off under this new system, although at the same time I am sure that I should not have reached this, the lowest class of street arab life, if I had exacted a fee in the first instance.

"At our Sunday Evening Service, too, we have insti-

tuted the Offertory, so that now they have the pleasure of helping in the charities of the place. Each Sunday I publicly give out the amount of the previous Offertory; for instance, next Sunday I shall have to say, 'The Offertory last Sunday was threepence halfpenny.' The amount fluctuates; we have had more than a shilling.

"The children's Guilds we have thoroughly reorganized. Some kind friends have undertaken to share this labour, and they have divided the children into groups under their more immediate care.

"In this way we hope to sustain in after-life the teaching and habits of piety which the children have learnt at school. There are 191 members in these Guilds, 80 boys and 111 girls. When our new School Chapel is built, we intend to use one of the rooms for the different meetings of these Guilds, such as sewing-classes, &c.; and in another room I am longing to establish a Working Men's Club for grown-up men. Our present Lads' Club is a decided success, but we cannot expect men to mix with boys; their necessities and amusements are different.

"I am so hardened to the state of things down here, the sights and sounds of our streets by night, that it is quite a novel sensation to find myself thoroughly shocked. To-night I have been thoroughly shocked;

my eyes opened—not quite opened, but a little—to see the state of things as angels see them. I sit down to try and write my sensations before they have quite vanished—before my disturbed mind settles down once more to accept as inevitable the existing state of things. I am called out to visit a dying man at the London Hospital. This poor old man, a lighterman, has lived a hard, wicked life. GOD has been wonderfully good to him; on his sick-bed He has brought him to repentance, a real repentance; the big, strong man has come to GOD with the simplicity and love of a little child. This very morning I administered to him his first Communion; to-night he is dying, and I go to commend his soul to GOD. I suppose my feelings are a little overwrought, because to-day we have had one of frequent tragedies. A poor wretch committed suicide in his bed early in the morning. He had been a man in a good station of life; through drink he had gradually sunk lower and lower in the social scale; to-day his mutilated body is lying, weltering in blood, in a poor, miserable, unfurnished room in Old Gravel Lane. Many times he had taken the pledge, and kept his resolution for six or eight months, then broke out again; this was the end of his last bout. The man was friendless, so that he might have lain days unnoticed,

as he lay hours, had not a woman from the public-house called for the can in which he had purchased his last gallon of beer. The can was empty, and so was that desecrated vessel of GOD emptied of its crimson flood of life. Across the dirty, squalid bed, saturated with blood, the lifeless corpse lies all along.

"In the hospital I pass through darkened wards—the laboured breathing showing that many of the poor sufferers are in the jaws of death—and there at the end, lit up by the light of the lamp, is my group of mourners, the wife, and the two grown-up daughters. A joyful recognition from the poor dying man, a squeeze of the hand, some earnest prayers, and then, after solemnly commending the departing soul to GOD, the return home.

"It was indeed a pleasure to meet at the gate of our Clergy House some of our young folks returning from a country excursion, bringing me a tribute of flowers, and assuring me that they had spent a really happy day, and without any sin to mar it."

To these extracts from Mr. Linklater's Reports may now be added the pleasing news that the first stone of the Mission School Chapel was laid on May 17th, and that the work is now progressing; so that it is hoped

that this daughter of S. Peter, S. Agatha's Mission, may soon have a permanent abode and the requisite machinery for growth and expansion.

These interesting sketches of Mr. Linklater's work may be left to speak for themselves; and yet the writer cannot but add the expression of his own thankfulness that it has pleased GOD to make one who humbly calls himself a child of S. George's Mission, and whose mother kindly provided a room for the first Mission School in Wellclose Square in 1857, an instrument of so much good in this parish. It is an earnest that the work will be carried on, and that whenever and however the present workers may be removed, yet that others will be raised up for the completion of GOD'S good purposes in the salvation of souls.

CHAPTER XIV

Finance. Needs. Clergy House.

IT is a cause of great thankfulness that the works thus described have been carried on by the Mission during the last twenty-one years. It was at first a question whether the Society of the Holy Cross might hope to raise a sum of £100 a year for the support of a Mission Priest. Not including grants from Societies like the Bishop's Fund, the Church Building, Additional Curates, National, Church Penitentiary Societies, &c., the sum raised by the Mission exceeds £40,000, or an average of £2,000 a year. With the exception of a donation of £1,000 for the Church, one of equal amount for the site, one of £500 for the Church, a legacy of £500 for Mission purposes, two subscriptions of £100 a year, and a few other contributions of one or two hundred pounds, this amount has been collected in small sums and with great difficulty. In the time of cholera a letter in the *Times* was the means of raising

£1,000 in a week, and a total of £2,000. In times of special distress a sum of £500 has been raised. The friends, however, of the Mission will remember that most of the yearly Reports have dwelt rather dismally on the great deficiency of funds. The opening of the House of Mercy involved a debt which at one time amounted to £1,300; a like sum remained after the Consecration of S. Peter's, and frequently a deficiency of two or three hundred pounds has remained at the end of the year.

This has often been a heavy burden and a great cause of anxiety, though by God's blessing on humble and trustful perseverance, the difficulty was generally surmounted. In the case of the House of Mercy indeed, the difficulty of raising the necessary funds eventually led to the closing of the Institution; and such was also the case with the Convalescent Home, and partially so with the Working Men's Club. But it is a cause of great thankfulness that the other works have in the face of very great difficulties been sustained. It is not in a work like this, as in many other charities, where a Committee or Council has removed the responsibility from the shoulders of those who carry on the work. With the exception of the Building Committee of S. Peter's Church and Schools, the Superior has been

obliged to raise all the funds himself, without the aid of any paid agency for collecting money. While this has secured the employment of all the funds raised for the object for which they were intended, it has pressed very heavily on the attention and time of one who would have gladly devoted all his thoughts to his work. He has indeed been kindly assisted by a friend whose name appears as auditor of the Mission accounts from the year 1858, and during many years by another, who devoted much time and care to the preparing as well as the auditing of the accounts. Still, the labour of keeping them, the writing of the Reports, and making appeals, fell mainly upon the Superior of the Mission, and was never found by him to be a very grateful task.

He does not now dwell upon this as a matter of complaint, but that he may be spared this anxiety for the time to come. He has received many compliments as a successful beggar; he certainly is not so now. Of late years the ordinary income from subscriptions has been much reduced, and it is with difficulty that the Schools and other charities are maintained. Many works, either necessary or desirable for the full development of the Church or the organization of the parish, remain to be carried out; and it is mainly with the hope

of accomplishing this object that he undertook to compile the present history.

This chapter then may well be concluded by an account of those works yet required for the full accomplishment of our plans.

The Clergy House.—A plot of ground has been secured at a cost of £950, which would suffice for a Clergy House and a Home for the Sisters. Grants of £500 from the Ecclesiastical Commission and of £100 from the Bishop of London's Fund pay for the portion (two-thirds) required for the Clergy House; about £250 is still required for the remainder.

For the building £1,500 is assigned by the Ecclesiastical Commission, and at least £1,500 more is needed for the Clergy House. It must be remembered that the Clergy have lived for the last twenty-one years in hired houses, at more or less inconvenience to themselves and the parish, and that there is now an opportunity of providing an effectual remedy. No estimate has yet been made for a Convent or Home for the Sisters, but it would probably amount to £1,800 or £2,000.

S. Peter's Church is still incomplete, and it would require more than £3,000 to extend it to its proposed length and build a spire. Among less costly additions to the interior are a reredos (£360); stained-glass

windows—the east or rose window £360, and others from £50 to £150; a rood-screen, and the carvings of the capitals and frescoes. The organ might be completed for £300, and it would then be a first-rate instrument.

Teachers' Houses are much needed, and a Crèche would be a very desirable institution. Mr. Linklater's Reports explain the needs of S. Agatha's Mission.

Is it too much to hope that the same generous liberality, which enabled S. George's Mission to raise such large sums in former days, may enable it to complete its machinery, and that the Vicar of S. Peter's may be permitted, before he is removed from his post, either by failing strength or death, to witness the full accomplishment of the objects to which his life and health have been devoted?

It is true, and he gladly acknowledges it, that many kindred works which have sprung up since the foundation of this Mission, and are now being carried on in the same spirit, need the fostering care which was once bestowed on this; yet surely it is well to encourage the promoters of such works by showing that the liberality of Church people is not fitful and uncertain, but as stedfast as it is generous, and that what it has helped to commence it will aid also in carrying on to the crowning of the edifice. Let us pray that God may put

it into the hearts of some, both willing and able, to assist in completing one or more of these objects.

But this, as all the future, is in God's hands. For the past there is nothing but the deepest gratitude for the mercies and blessings which have surrounded and accompanied this work. That it should have survived its early trials, overcome such bitter prejudice won the hearts and affections of the careless and indifferent, and maintained itself in the love of so many faithful souls, this is a real joy and happiness. Clouds and darkness still encompass the Ark of the Church; but the cloud is GOD'S presence, as persecution is a sign of His blessing. Under the guidance of the cloud His Church still advances on her pilgrimage through the wilderness of this world. Let her children still hold up holy hands in prayer and intercession, and we must not for one moment doubt that her enemies will still be overthrown. When the hour of triumph comes, as come it surely will, is it presumptuous to hope that as S. George's Mission has borne its share in the struggle, so S. Peter's and her children may rejoice in the victory?

APPENDIX

No. I.

THE CHOLERA OF 1866.

THE cholera of 1866 forms so important and interesting an episode in the Mission history, that it has been thought well to reprint here the account already given in *Ten Years*.

The Consecration of S. Peter's was just over, the Octave services had been brought to a happy termination, the Clergy and Sisters were planning the usual summer excursion of the Schools, and then looking forward to getting a holiday themselves after the work and anxiety which had necessarily preceded the Consecration, when the first alarm of cholera was heard. The first, however, was a slight case, and the patient soon rallied; so that the writer felt himself justified in seizing the opportunity which presented itself of a few days' Retreat for Clergy at Cuddesden, little anticipating for what scenes he was really preparing himself in those

quiet meditations in the Bishop's Chapel. He had just left the station in the City on his return, when he was met by a neighbouring Priest, who enquired of him about the state of his district as to cholera. This was his first preparation; but he had no sooner reached home than he heard that one of the Communicants of S. Peter's had died very suddenly the day before.

We were at once in the very thick of this dreadful disease. The same night about 11 o'clock he was called to the London Hospital by one of the congregation of S. Saviour's, who with his wife had lately been Confirmed and received his first Communion. She had gone to the hospital that morning for medicine, and being taken worse while there, was advised to remain, and then grew rapidly ill; so that her husband, on his return from work, could only learn that she had gone early to the hospital, and had not yet returned. When we arrived at the cholera ward we found her in severe paroxysms of cramp and sickness, and yet in the intervals of pain very thankful for such spiritual ministrations and prayers as we were able to afford her. Though tenderly nursed, she grew weaker, fell into collapse, and died early in the morning. But it was not merely this case which opened our eyes to the power of the visitation; the ward was full of cholera patients suffering terribly from the first fresh energy of the awful scourge. When once it was known that a Clergyman was in the ward, one request after another was made

to him to minister to some distressing case. Men, a few hours before hale and hearty, lay struck down for death; women, young and old, groaning piteously in the agony of their cramps. On one bed lay a nurse, whose mother and children lived in S. Saviour's district, and who had been attacked while on duty in the hospital, and died in a few days. Others were sailors just returned from sea; some Germans, either sailors or labourers in the sugar bakeries, or their wives; another was a Jewess, who, alas! could receive no Christian comfort. In ordinary circumstances it was not for a stranger to minister indiscriminately to the sick in the hospital, for whom a Chaplain is provided; therefore the first course was to enquire for our own parishioners, or at the most for those of S. George's parish. But now it was impossible to continue this distinction. In ministering to one sufferer we were immediately appealed to by a neighbour, or a nurse or friend in his behalf; and thus Sunday morning overtook us in the midst of scenes little realized by those who were enjoying their rest and sleep at a distance in health and safety.

At first, before the disease fell so heavily upon the Mission districts, the Mission Clergy were glad to offer the Chaplain of the London Hospital what little help they could, overburdened as he was by this distressing addition to his ordinarily excessive labours; and very interesting indeed were many of the hours, especially

in the night, spent in these cholera wards, when hearts were opened and tears shed, and, we may hope, repentance accepted from those who had been too little touched in the time of health and strength. But the overpowering calls of our own district soon made it impossible to withdraw any time from our immediate charge.

It can be no wonder that in such districts as ours, where there is at all times so much poverty and distress; where the drainage was as yet untouched by the improvements made in other parts; where our poor are so crowded from want of house-room (an evil, alas! increasing instead of diminishing); where the alleys are so close, and the sanitary arrangements very defective (for where landlords can always get tenants it is very difficult to induce them to lay out money on improvements); where, during the hottest part of the season, we had fermenting amongst us a large manure manufactory, in which was collected, in a very mountain of impurity, hundreds of tons of the very refuse of the streets, the stinking sweepings of the market, rotten fish, oranges, &c., to be mixed up and then carted off to barges in the river—it can, I say, be no wonder that when the cholera once broke out amongst us it should have proved most fatal; in fact, that the death-rate, in proportion to the population, should have been higher than in any other part of London.

To show how it spread when once introduced the following facts may be mentioned: A man who worked

at a manufactory of bone charcoal, used for purposes of sugar refining, a very unhealthy occupation, from the heat and stench produced, was taken ill of cholera and died. He and his wife were Devonshire people, and she, feeling lonely among strangers, could not make up her mind to remain in the house, much less to sleep in the room where he died. She imprudently moved the bed on which he died into his brother's house a street or two off, and others slept on it. The brother sickened and died, his little girl dying before him, lying in the next room that he might not see or know of her death; his wife just confined lay in the same room with him nursing her baby; another child of hers, and one of her sister's, followed; an older girl upstairs died also, her father being also ill but recovering, while in another room a young woman was dying from consumption; so that in that one house five died in consequence of the infected bed being brought into it, not to dwell upon the misery which such a complication of sickness necessarily produced.

From a close court situated in another part of the district a woman had been removed to the workhouse infirmary for her confinement, leaving at home her husband and six children. The youngest, a little boy, sickened, and though the husband did his best as a nurse, yet he fretted over the care of a large shiftless family (for they were Irish) and himself fell ill. The little boy died, and one Sunday evening after service we

were called to see the father that he might be removed to the cholera ward. In a wretched room upstairs the poor fellow lay on a bed unable to help himself, and almost too ill to allow others to do so, the children clinging to him and crying at his being taken from them. With difficulty he was supported through the court to the stretcher bed, while another child, who was also suffering, was taken with him to the temporary hospital. Thus the poor man lay in agony on the next bed to his child and died. The wife hearing that he was in the infirmary, but not knowing that he was dead, resolved to come out of the workhouse, though still weak after her confinement, in which she had lost her baby. No inducements would prevail to keep her, though it was naturally feared that in her state of health the return to an infected house would be dangerous to herself, and it was desired to take her children out of it into the workhouse. While the medical man was drawing up a certificate, which might have the effect of retaining her, she made her escape, and was soon home, surrounded by her children and a large assembly of neighbours. The only resource was to induce her to leave this house for another, which after an interval of two or three days was done; and though two more of her children were taken ill, with a girl who was helping to wash for her, yet they eventually recovered, and the rest escaped.

The disease, however, had laid hold upon the court;

another man, a strong hearty fellow, died, two of his sons were taken ill, one very seriously, and his daughter was attacked so violently that it was necessary to remove her to the cholera ward. A young man next door followed, and while he was being got ready his wife felt so ill, that rather than leave her husband she determined to go also, and both lay for a long time dangerously ill, the husband indeed at death's door. These however recovered, and were afterwards sent down to Seaford, where they regained their health, and returned to their homes and work. Others were dangerously ill in the same court; one an unbaptized man, who professed infidel opinions even on his death-bed, though afterwards through argument and prayer he appeared to give them up; yet, like so many sick-bed impressions, his better feelings seem to have passed away, and he has returned to drunken habits. Among the many sad scenes of this time, one of the saddest was that of a poor woman whose child was just taken ill and laid on a little bed on some chairs in a wretched room at the top of the house; she nursed the child as long as she could, and then fell ill herself, lying in the agony of the cramps on the floor with scarce anything to cover her, entreating the nurse, who had been sent by the Sisters for the child, to ease her pain by rubbing her legs, while the husband in his affliction was pacing up and down the room, or getting away from the sad scene into the street, until the ambulance bed came

from the workhouse to remove her to the cholera ward, where she died, the child not long surviving.

The cholera wards of which we have spoken were the casual wards of the workhouse, temporarily adapted by the Guardians, in obedience to the Orders in Council, for cholera patients. They were not indeed all that could be desired, and yet the best provision that could be extemporised under the circumstances. There were two large wards, one for men, another for women, and a smaller one afterwards used for convalescents. Hither the sick were brought from all parts of the parish; all who could not be well tended at home, or where there was danger in close houses and large families of the disease spreading, were received at once, day and night. Happily the workhouse authorities, in the imminent urgency of the circumstances, having had sad experience of the inefficiency of pauper nurses, themselves applied to the Sisters of S. John's Home for Nursing Sisters, who were at once sent down, and devoted themselves most lovingly to the poor sufferers entrusted to them. It was indeed quite touching to witness the tenderness and yet fearlessness with which each Sister in turn gave herself to this work. One Sister, with a trained nurse and others specially employed for the purpose, was always in the hospital taking the day and night duty by turns. The patients were no sooner brought in than they were at once attended to, their beds prepared, and all that loving ministry could do was certainly done for

them. It was sad to see how little even this could avail for their recovery; medical remedies, the most assiduous nursing and care, were all baffled by the virulence of the disease; one remedy after another, one system of treatment after another, one theory after another, was tried, but without any apparent effect. Still the Sisters' love and perseverance never failed; and though there were days and nights of most trying discouragement, when one body after another was carried out to the deadhouse, only that its place might be taken by another living yet already doomed sufferer; when we used to look round in the morning and see bed after bed filled with fresh patients, knowing too well that the former tenant was in a rough coffin; though the Sister who was throwing herself heart and soul into this work of mercy, was often tempted in the silence and loneliness of her night watch to sit down and cry over the sad scene which lay before her, yet bravely and nobly she bore up, and never left her post as long as her presence was needed.

There was something very touching too in the early morning Communion at S. Peter's, when we all felt our great need of divine help, the Clergy for their spiritual work, the Sisters for their bodily and yet also spiritual ministries, when our own Sisters were preparing for their labours in the district, not knowing what the day would bring forth—to see their little band at the altar joined by the Sister of S. John's, who had been taking

her night duty in the cholera ward close by, under the very "shadow of S. Peter," her very dress tainted by the smell of the disinfectant used in the hospital,—bringing their sorrows and the sorrows of their suffering charge to lay them at their Saviour's feet, and ask for mercy and grace for themselves and them. It was a touching thought to feel at that moment how safely we were all gathered together under those loving wings, how mercifully we were being fed with that Bread of Life which could best sustain us, how the Precious Blood which touched our lips was cleansing us and them, and the Communion which was knitting us together in the bundle of Life was joining us closely to Him Whom we could thus recognize as walking with us in the midst of this fiery furnace, so that not even the smell of fire passed on us, not one among ourselves was touched by the power of the plague.

We must not forget, in connection with the workhouse cholera wards, to record thankfully the services of the Rev. W. R. Scott, who kindly volunteered his ministrations to the poor patients, and was most unwearying and attentive in fulfilling them. It was a great relief to the Clergy of the Mission, whose time and strength were abundantly occupied in the visitation of the sick in their own homes, to feel that the sufferers in the wards were so efficiently cared for in spiritual things; for although much of Mr. Scott's time was necessarily given to the cholera hospital of Wapping,

to which he was appointed Chaplain, yet he never neglected his charge in S. George's, and we need not add how thoroughly the Sisters of S. John's appreciated those services.

But while these Sisters were nursing tenderly the sick entrusted to their care, the Mission Sisters, with the help of other ladies who kindly volunteered their help, one an Associate of S. John's, and another of S. Peter's Home in Brompton, were devoting themselves to the sufferers in their own houses. During the prevalence of the disease a Sister was always in waiting, assisted by one or two girls, ready to attend to every call. She had at hand, prepared for immediate use, that most valuable of all preventives, the Homœopathic Tincture of Camphor, of the strength recommended by Dr. Rubini. So efficacious did this prove in numberless cases in checking the first symptoms of diarrhœa, and so great was the confidence felt in it by the poor in general, that probably half the houses in the district applied for it during this alarming season. This application served also as a notice of any case of sickness which might have occurred; if urgent, a Priest or Sister visited it; if not, the name written on the slate was at once a guide to those who were going out to their special districts, while a strict charge was given to each applicant to send for the medical man. Then wine, brandy, cordials, arrowroot, and beef tea were being continually dispensed by the same Sister or

her assistants all day long, while at night one was always ready to attend to urgent cases. In the morning, when the Clergy, after the services in S. Peter's, were going forth to their daily rounds, while some would take the pressing or dangerous cases which remained from the day before, another would find out from the relieving officer's list at the workhouse, and the Sisters' list at the Mission House, the new cases which needed attention. We had also some laymen engaged in a house to house visitation, one with a special view to the sanitary state of the houses, that deficient drainage or water supply, repairs, and nuisances might be reported at once to the parochial officer, the others attending chiefly to cases of urgent distress, that the funds which were so liberally contributed at this time might be well and judiciously dispensed. But with every effort to organize our staff and systematize our work (and certainly most thankful we have been that this heavy visitation found our Community of Clergy and lay helpers, as well as our Sisterhood, thus prepared,) it was difficult to cope with the strain and pressure of the need. The suddenness of the attack, the awful rapidity with which it spread, and the speedy issue of each seizure, requiring immediate attention both for spiritual and physical relief, continually baffled our most earnest endeavours to provide it. We were continually impressed with the great truth that all was in God's hands, that we were but instruments to be

used as He might choose, that our spiritual ministrations were of no avail without His blessing. It seemed as if all had to be done in a moment. For the soul, it was required that the very first moments of illness should be seized and improved in fulfilling the whole work of the Priest, exhortation, prayer, self-examination, confession, absolution, comfort; preparation for the last struggle must be now or never; collapse so soon followed the first symptoms that there was not a moment to lose. And yet for the body these moments were also most precious, medical attention, the best preventive measures, violent friction, hot applications, the most careful watching and nursing were demanded, at the very moment when we should have been glad to have kept the patient perfectly quiet for the preparation of his soul for death. Then, alas! the perpetual vomiting made the reception of the Blessed Viaticum in the great majority of cases physically impossible, so that all that could be done was to exhort to a spiritual communion, and most frequently shortly after it to commend the soul into the hands of a merciful GOD and SAVIOUR.

However readily and efficiently help was given by Sisters or medical men, yet much was after all left to the Priest. He was frequently first sent for; he was often first applied to both for bodily and spiritual help; his influence was invoked to induce the patients to consent to go into the hospital or cholera ward; his

own arms have more than once carried the sick child through the streets, wrapped in a blanket, and laid it on the bed of the ward in charge of the Sisters. This mixture of spiritual and bodily duties was very harassing. Generally before we could minister to the soul it was necessary to provide medicine, nurses, food, wine, clothing, &c. The experience we necessarily gained from so many cases brought under our notice made us trusted and respected; and while others were in alarm and doubt as to what could be done, our advice was eagerly demanded. But all this made it harder to go calmly from one bedside to another fulfilling our own special duties, while the harassing distractions of the various cases increased the difficulty of our spiritua office. Again, much had to be done which was against the natural feelings and affections of the people. It was often most important, as soon as a case occurred in a closely-packed family, to get the patient removed at once. This was generally distressing to the friends, though necessary to their safety, for we had seen how dangerous it was to allow the disease once to get hold of a particular court or locality. Again, the removal of the body so soon after death was naturally trying, and yet most important. The destruction of the bed-clothes was often obtained with difficulty, especially in the uncertainty of getting them replaced. These were general sanitary regulations to be carried out by parochial authorities, and yet in many cases so distasteful to the

persons affected, that the influence of the Priest was invoked to secure attention to them; and sometimes he incurred odium by honestly using that influence.

At the same time, there can be no doubt that the effect of this mournful visitation was largely to increase the influence of the Clergy and Sisters for good in the Mission districts. Many doors were eagerly opened to them in the time of danger which had never been opened before; many hearts untouched in the time of health yielded to their exhortations and prayers on a bed of sickness; many who had sullenly passed them in the streets before, or perhaps had thought or muttered some word of reproach, now turned round and blessed them as they saw them hurrying on their errands of mercy; those who had never come to Church before sought in S. Peter's a refuge from the lowering pestilence, where they might prepare for death themselves, and pray for their friends in danger.

Another happy effect of this trying season was that it helped to heal many old standing breaches in the parish. We have already mentioned that the Sisters of S. John's Home were specially invited by the parochial authorities to nurse the sick in the cholera wards; our own Sisters were often in communication with them. The Clergy of the Mission were gladly welcomed in their daily visits; their advice was taken, and their co-operation readily accepted in procuring nurses, assisting at the Vestry Boards, &c. Indeed more was

left to them of a secular character in the house-to-house visitation than they were able fully to accomplish. However, a better understanding and appreciation of one another's motives were fostered in this time of common anxiety, and we may trust that by GOD'S grace they will continue.

It was in the midst of this sad time that the writer received a very kind letter from the Bishop of the Diocese, inquiring after his own health and the state of the district, and most considerately adding, "You will not fail to command my services if I can be of any use." It was thought that nothing could be more opportune than the presence of the Bishop amongst his suffering flock, and a sermon from him in the Church which now stood in the midst of the infected district. The Bishop very kindly consented to this request, and on Sunday, August 19th, came down to S. Peter's Church. His first act was to visit the workhouse cholera wards close by, where happily by this time there were evident signs of the abatement of the disease, in the emptiness of the sick wards and the removal of the chief portion of the patients to the convalescent wards. Here the Bishop and Mrs. Tait spoke a few kind words to the patients, and then the Bishop offered up a prayer for them and the parish, and gave them his blessing. Thence we passed through the district to the Wapping Cholera Hospital, where he was received by the Rector of Wapping, the Sisters,

and the medical staff; and having knelt in prayer in each ward, and spoken to several of the patients, he here also gave his blessing. Thence he paid a visit to the Sisterhood in Calvert Street, and inquired most kindly into the state of the district, and the health of those who had been working among the sick, and so proceeded to the Church.

Here a large congregation was already assembled; indeed, there must have been about 900 persons in the Church during the service. This consisted of some appropriate hymns and the Litany, which was sung most devoutly by the Choir and large congregation, who also joined very heartily in the hymns. The Bishop preached a very earnest and impressive sermon on the mercies and warnings of the season, alluding in the first instance to the large number of names of sick persons prayed for, as well as of those who returned thanks for their recovery from sickness, about fifty or sixty in all; and then applying the general lesson, concluded with some practical suggestions on physical improvements. His sermon was listened to very attentively by the great throng of people, and it was very gratifying to the Clergy that their Bishop, so soon after the Consecration of S. Peter's, should come down into the district and prove the blessing of the Church by using it for so important a purpose.

We must not forget in this chapter to record our debt of gratitude to those generous contributors who so

promptly answered the appeal made in the columns of the *Times* for the relief of cholera in S. George's Mission Districts. The letter forwarded by the writer was at once inserted, and in the course of a week no less than £1,000 was contributed by friends far and near, not only in sums of £10 or £20, but in the smaller gifts of a few stamps from servants, clerks, or artisans, with the most generous expressions of interest in the poor sufferers, often with kind suggestions and recipes for cholera. This fund at last reached £2,000, and enabled us to meet the wants of that trying time promptly and liberally. A layman kindly volunteered his services as secretary, which were most valuable in conducting the correspondence and keeping the accounts of the fund; and a Brother of the Society of the Holy Redeemer, of West Torrington, Lincolnshire, likewise gave his help in visiting the sick and distressed. The accounts of the distribution of this sum were published in the Reports, and circulated among all contributors whose addresses were given.

It was also to the existence of this fund that we were indebted for the opportunity of establishing the Convalescent Home at Seaford, which was a most valuable resource, as soon as the disease abated, for those recovering. During the prevalence of cholera, and especially when it seemed to be attacking particular courts or localities, serious thoughts were entertained of moving whole families into the country; and applications were

made to the War Office for an empty barrack, to the Poor Law Board for a disused workhouse, and even the plan of erecting temporary huts was at one time considered; but so great difficulties were found to exist in all these projects, that the more modest one of renting a Convalescent Hospital was at last determined upon. Even this was not readily obtained near London; the fear of Cholera was great, and alarm lest it should be introduced into suburban parishes so easily excited, that it was not until after many enquiries, that it was determined to try the seaside, at a greater distance. Happily two well-situated houses were found at Seaford, in Sussex, commanding a fine view of the sea, and open to the fresh air and beautiful neighbourhood of the Downs. The houses were no sooner secured than the Mother Superior, with one of the Sisters, arranged the furniture; and though empty on the Tuesday, they were ready to receive the guests on the Friday of the same week. A party of nearly thirty, including some children and orphans, arrived on that afternoon, and were soon tempted out on the beach and cliffs. The thorough enjoyment of those who had never seen the sea before, at their release from their close and pestilential homes, and the happy exchange of them for the pure and healthy climate, was an exhilarating spectacle. The party consisted of a coalheaver, a dustman and his wife and child, a labourer in a bone charcoal manufactory, a boy mentioned in a previous chapter, whose young

sister died, and who himself worked at a soap manufactory, with other men and women, some of whom had been amongst our worst cases, but by God's mercy had recovered. All settled down in their places, those who were well enough assisted in the work of the house very cheerfully, and soon found out the neighbouring attractions by sea and land. On the first Sunday, after attending the early Celebration of the Holy Eucharist at the parish Church, we were told that some inhabitants were alarmed at the idea of convalescents from cholera coming to Church, though every precaution had been taken to prevent infection. Every one had a bath and an entire change of clothes the last thing before leaving London, and everything in the houses was new, so there was no ground for alarm, though it was naturally excited. In consequence it was proposed, being a fine morning, to have an open air service, which was joyfully agreed to; and Priest and congregation, men, women, and children, betook themselves to a lovely spot on the cliffs, under an old Roman encampment, commanding a rare view of the sea and coast towards Beachy Head on one side, and Brighton on the other. Here we sang Matins, the men on one side and the women and girls on the other, while the Gospel of the day, "Consider the lilies of the field," naturally furnished a most appropriate text. It was a delightful service, to which even that noble philanthropist, who said he would rather worship with Lydia by the river side than in the rich

shrine of S. Barnabas, could scarcely have objected; and yet even to this retired spot we were tracked by a jealous Protestant distributor of anti-ritual and anti-sacramental tracts. The service over, our party, with the exception of a few of the weaker ones, made their way to the flag-staff, whence a more extensive view was obtained; and then all returned happily to dinner. In the evening our Church quarantine was taken off; and though occasionally a few expressions of fear were heard in the town, yet it was found that there was no real danger to be apprehended from the cholera convalescents. The sea air, bathing, walks, and excursions over the cliffs and into the neighbouring country, soon made a wonderful change in the appearance and strength of our patients; until at last a party of the men were able to accomplish a walk of nine miles along the cliffs from Eastbourne, whither they had been taken by railway. In the evening they assembled in their sitting-room, and related their several adventures during the day, read or listened to some amusing or instructive reading from others, and joined in the games provided for them. Before supper they met for prayer in the little Oratory, when a short service was held, with a few words of instruction.

The greater portion of the first party, being restored to health in the course of three weeks or a month, returned home, and was succeeded by a fresh detachment, and thus we were enabled to extend the

benefits of our Home to seventy or eighty convalescents.

We cannot conclude this chapter on the cholera of 1866, without thanking GOD for the wonderful influence which it was permitted to exercise in the advancement of Sisterhoods in the Church of England. During its prevalence members of no less than seven communities of Sisters were working in the East of London, in hospitals or parochial districts. The universal testimony borne to the value of their services must have been sufficient to convince even the most prejudiced. We have already spoken of their work in our more immediate district. The Bishop of London, who had the best opportunities of knowing the real extent of their services, the readiness of their self-devotion, and the value of their organized help, has recorded his opinion in his last charge. The blessing conferred by the hospital in the Commercial Road, under the charge of the Devonport Sisterhood, was thoroughly recognized by the Clergy and poor of Spitalfields and Bethnal Green. One of the medical staff of the London Hospital gave it as his opinion, that the presence of the Sisters from All Saints' in that hospital was, under GOD, the means of allaying a panic which the virulence of the disease had already excited among the nurses, and which, if not checked in time, might have disorganized the whole discipline of the hospital. When we find Boards of Guardians and Vestries adding their testimony

to the value of such services, we may hope that the sad experience of this fearful visitation may be the means of securing a more Christian ministry for the sick in our hospitals and workhouse infirmaries, and showing the women of England what a noble field there is for their energies in the service of their suffering brethren.

The poor of the East of London, especially of our own neighbourhood, have a special claim for such a ministry, not only in their great poverty, but in the fact that they have been robbed most unjustly of such a provision, actually founded for them by the charity of an ancient and royal foundation. The Hospital of S. Katharine, endowed by the liberality of former Queens, though desecrated by the present S. Katharine's Docks, yet retains much of its former organization as a community of Priests, Brethren, Sisters, bedesmen and bedeswomen, and far more than enough of its former revenues to employ those services, if rightly directed, for the benefit of the poor and destitute. And yet it is actually permitted that such a body should hold a capital of £50,000 in the Funds, with a present income of £4,000 per annum, which by proper management and future accessions will in the course of time reach between £12,000 and £13,000 per annum, and should rest at ease in the Regent's Park with scarce an attempt to benefit anyone but themselves, while the East of London is calling out loudly for Missionary Clergy, schools, workhouse infirmaries, and the loving ministry

of Brothers and Sisters for its poor and sick. Here is a sum of money ready at once for the purchase of buildings, and the endowment of the charitable works which might be carried on in them. Let us hope that the late investigation by the Charity Trustees may lead to a radical reform of the gross abuses which it exposes.

And now, in concluding this chapter, we would say a few words on the sanitary and medical experience which such a trial has brought with it. We may perhaps offend the prejudices of some of our readers, but lovers of truth, whether in religious or physical subjects, must be glad to hear the simple results of experience. While then we found on all sides that medical science was completely at fault, that system after system was tried without effect, that the ordinary or allopathic treatment completely failed, in a small sphere certainly of experience, and yet in a sufficiently encouraging one, we found the homœopathic remedies eminently successful. We should have been very glad to have been able to test them on a larger scale by opening a hospital on that system, but there were too many difficulties in the way to make it practicable, and it was not for the clergy to interfere with the treatment carried out by the regular medical authorities, except under very pressing circumstances. We have already spoken of the value of the tincture of camphor as a preventive. When this was used in time, on the very first symptoms of the attack, it seldom failed to arrest

the disease; and of this we had numberless proofs, as there was no difficulty in giving it at once before the medical man was able to attend to the case. But even when this failed, or the stomach refused it, and cramps supervened, the homœopathic preparations of veratrum and cuprum, with applications of ice to the spine and fomentations of the bowels, were found very efficacious. In one of the most violent attacks of cramps on a woman of weak constitution, by no means a favourable case, when the attacks were most frequent, the agony intense, the contortions of the body fearful, and her screams so violent that they disturbed the neighbourhood, these remedies had a most remarkable effect first in lessening the frequency and violence, and finally in altogether arresting the recurrence of the attacks; while the patient, instead of falling into collapse, as would have been ordinarily expected after such an attack, was gradually restored by arsenicum. A remarkable circumstance in this case was that the patient, having been persuaded to take some allopathic medicine about twenty-four hours after the cramps had ceased, suffered a return of them, and was obliged to recur to the former remedies which had proved so successful before, and again revived her. The brother of a schoolgirl mentioned before was also most successfully treated on the homœopathic system, while she was under the ordinary treatment, and though he was for days apparently on the brink of death yet he finally recovered. We saw in

many cases the danger of using large amounts of stimulants; brandy, though it might revive for a little, if used largely brought on congestion of the brain; the proper use was in very small quantities in ice water. So again the allowing of too much nourishment was found to be a great mistake; small quantities, in no way forced upon weak digestions, were far more beneficial than larger ones. The insisting upon cleanliness, free ventilation of air, the immediate destruction of all bedding and clothes on which the dead or sick had lain, the supply of nourishing food, port wine, &c., to families in danger of infection, the carrying out of all proper sanitary regulations in respect to drains, refuse, &c., were found to be most important. Though these remarks scarcely come within the sphere of our spiritual work in the Mission, yet it is hoped they may be found useful as conveying some practical hints on the treatment of cholera, drawn from personal experience.

May God of His great mercy grant that none of these lessons may have been learnt in vain, but that both Clergy and people may be so moved by the sad experience of this awful judgment to a more earnest fulfilment of their several duties, that so heavy a punishment may not again be needed; and that, while we thankfully recognize the many mercies bestowed upon us in this time of need, we may look back upon the scenes of the cholera of 1866 as remembrances of the past.

No. II.

MR. KING'S LETTER.

THE Rev. Bryan King, formerly Rector of S. George's, now of Avebury, has kindly permitted the insertion of the following letter as his testimony to the work of S. George's Mission.

"My dear Lowder,

"I gladly comply with your request that I should contribute something to the work of *Twenty Years in S. George's Mission*, which you are now preparing, by giving some account of the state of the parish before the Mission was instituted, and by alluding to the notorious riots at the Parish Church.

"You have in the first two chapters of your *Ten Years in S. George's Mission* alluded to many circumstances which rendered my position as Rector of the parish well-nigh hopeless; but it is impossible that you or anyone should at all adequately appreciate the feelings of hopelessness with which I myself was habitually

impressed by those circumstances. The time seems now to have arrived when I am called upon to disregard my natural instincts of reserve with respect to the revelation of some of my own deepest feelings, and to give some expression to them, out of deference to the infinitely higher interests which may in any measure be subserved by such a revelation.

"When then, in 1842, I was instituted to the cure of souls of the parishioners of S. George's, East, as Rector, the number of such souls nominally entrusted to my charge was about 38,000; and although in the course of some years I succeeded in assigning two conventional districts of the parish to the charge of two Priests, still at the time of the commencement of the Mission the number of souls remaining under my nominal charge, with the help of only one assistant Curate, was but little short of 30,000. Now when I allude to the amount of the merely ordinary routine of Clerical duties, in the celebration of the daily services and the occasional religious offices involved in the spiritual oversight of such a numerous charge, with the care of schools, charitable funds, &c.; and when I further allude to the merely *secular* duties which devolved upon me as Chairman of the Vestry (so that my duties literally ranged from the direction of souls to the direction of sewers), it will not be a matter of any surprise if I now confess that beyond the exercise of something like discipline in regard to a few extreme

cases—such as the refusal to give Christian burial to unbaptized children, or to permit the bodies of some who had died in open sin to be taken into the Church for that portion of the Burial Service, and the refusal to Communicate one or two notorious evil livers—I was never able even to make *any attempt* at anything like active aggression upon the seething mass of evil and sin by which I was encompassed.

"For several weary years I had felt the pressure of this impossibility, and had bitterly deplored it. I could not but be conscious that the flock which had been committed to my charge was really as sheep without a shepherd. From the first I had met with much active opposition in my efforts to raise in some poor measure the character of the public services of the Church, which had ever continued to be conducted in the dull, formal custom of the last century, not unfairly characterized as the 'parson and clerk duet;' so that the difficulties, and apparent hopelessness of my position, can scarcely be conceived by anyone whose lot has not been cast in a similar post of a 'forlorn hope' indeed.

"My experience gained from the Bethnal Green Churches Fund, with which I had been identified from the first, had convinced me that the only hope of making any religious impression upon such neglected populations consisted in committing a comparatively small district to the charge of one or more Priests, who might as occasion offered gain some *personal* influence

one by one in the hearts and consciences of their people; and I had succeeded in inducing the committee of that fund to act upon this system after the erection of the first two or three new Churches in Bethnal Green. But I had long looked out and hoped for the establishment of such an agency as this in S. George's in vain.

"Of course I had sought for succour (though doubtless most imperfectly and most faithlessly) from the one only source of all help; but I well remember now something of the intense feelings by which I was oppressed by the reflections suggested by my position during the Advent season of 1855, and how earnestly I used then to fasten upon some of those glorious promises and prophecies in Isaiah, which abounded in the daily First Lessons of that season, and how I used to reflect with something like feelings of dawning hope, 'Surely there must in these blessed words be some pledge and promise of mercy and grace in store even for this most desolate portion of CHRIST'S heritage, for which I, alas! am responsible.'

"And so indeed (blessed for ever be His name Who sent the mercy!) it came to pass; and I found indeed that though 'heaviness may endure for a night,' yet 'joy cometh in the morning;' for it was in the very ensuing Christmas season that I was informed by the Rector of a neighbouring parish that some Clergymen in the Western district of London were looking out for some parish in which to make the attempt to start a

Preaching Mission. I immediately wrote (I think) to Mr. Murray, the Rector of Chislehurst, who I was informed was in some way connected with the above movement, earnestly inviting the Clergy in question to begin their work in my own parish. In the season of Epiphany the arrangement was concluded between us, and on the evening of Ash-Wednesday, as you have stated in your *Ten Years in S. George's Mission*, your work commenced.

"The marvellous manner in which you, with your sympathising brethren, in their zeal, and I in my sore needs, were thus brought into contact with each other, has always reminded me of, that double interposition of divine grace by which S. Peter was induced to go and minister to the spiritual needs of the awakened Cornelius.

"And now, after the lapse of some twenty years, you and I can look back to the history and the results of that work. For myself, I avow that I am simply overwhelmed at the thought of what has been done. I can now only recall to my recollection some five or six at most, then living in the present district of S. Peter's, who were Communicants of the Church. And when now I see the devout congregation of S. Peter's Church, and think of your roll of Communicants, numbering some hundreds; when I think of all the works of mercy carried out by the Sisters; nay, when I see a perceptible change even in the outward aspect of the

inhabitants of the district, I can but exclaim, in absolute amazement and adoration, 'What hath GOD wrought!' So that I say it with the most deliberate conviction, that I know of no undertaking in the Church in which such an overwhelming return and reward of blessing has been vouchsafed, as the encouragers and supporters of the S. George's Mission have received. So much, then, respecting the origin and the result of the S. George's Mission.

"I will now allude to those miserable riots by which the services of S. George's Church were for so long a period profaned; and I may here confess that such was the feeling of bitter distress which those dreadful scenes had left upon my heart, that I could not endure even to set foot within the parish for some years after I had left it. The sense of my own sad shortcomings, which doubtless must have contributed to provoke those sacrilegious scenes, will I trust ever remain with me; but I can now look back over the interval of some seventeen years, and recall most thankfully some of the happier results of those sad scenes. I can now trace the most gracious working of that overruling love which often yet turns 'the hard rock into a standing water, and the flint-stone into a springing well,' and which makes the very 'fierceness of man' to contribute to 'His praise.'

"First, then, as to the parish itself. You know far better than I to what extent the reaction from the outrages committed against the mere decencies of divine

service at the Parish Church has tended to raise the tone and spirit of the service in every single Church in the parish; whilst in the Parish Church itself, where even the chanting of the Canticles and Psalms used to be resented by the infuriated howlings of a mob, the services on High Festivals have recently been celebrated by the accompaniment of a full band.

"I shall not readily forget my amazement when staying at the Rectory of an adjoining parish, about eighteen months after leaving S. George's, my friend took me into his Church to see the improvements and decorations of the Altar and its precincts which he had just effected; and when in reply to my question, 'How has all this been possible in such a parish as this?' he replied, '*Through you;* for whenever a whisper of complaint was uttered in the Vestry or elsewhere, every respectable person replied, "'Oh, we are not going to have any S. George's ruffianism here!'"

"Next as to the result upon many of those who had taken part in the riots. You then were with me on that evening, some few years ago, when I had preached at one of your anniversaries; and you saw the greetings which awaited me on leaving S. Peter's, and how many pressed forward to seize my hands, avowing that they then regarded me with very different feelings from those with which they used to look upon me. You heard the round of hearty cheers with which a crowd took leave of me as I left S. Peter's gates. You were a witness

of this scene; but you did not know then with what difficulty I restrained myself from crying as a child at the thought, 'This is the parish in which, but a few years ago, a band had been hired for the purpose of accompanying my departure from the place with exulting music'—a purpose only prevented by my leaving home unexpectedly at a very early hour in the morning.

"Then I have heard of several instances of men acting as choristers in different Churches, or assisting Priests in Mission work, who originally had joined the scoffers at S. George's, but whose very profane recklessness had been made the means of their being brought to their 'right mind;' whilst three of those young men (and there may have been others besides) who were in the habit of coming from other parishes to afford some protection to myself from mob-violence, and to render such services as were in their power, were induced to give up their situations in commercial houses in order to seek admission into Holy Orders, from the conviction that the cause which excited such deadly hostility from the profane was one above all others demanding the devotion of the servants and soldiers of CHRIST JESUS. And many perhaps may agree with myself in the conviction, that the S. George's riots would have been even cheaply purchased if the only beneficial result had been the enlistment into the ministry of the Church of the present Vicar of S. Stephen's, Lewisham.

"And now I come to the bearing of the S. George's riots upon myself personally. I had always then been a lover of the country. Of course I had never felt justified in gratifying this feeling by seeking for an exchange from the post of duty in London in which I had been placed, and I should have indulged in a *second* day-dream had I ever permitted myself to encourage such aspirations. But ever since I first read Longfellow's poem on *The Carillons of Bruges*, I had felt an earnest wish to reside in that city, the quaint antiquities of which offered so many charms to my appreciation. Of course any such prospect seemed utterly hopeless, and I never allowed myself to indulge the wish; but, strange to say, my sore trials at S. George's were made the direct means through which both these results were brought about. No sooner had Dean Stanley, in his chivalrous sympathy for one who seemed to be suffering from oppression, and whose health had utterly given way, arranged with the Bishop of London for my prolonged absence from S. George's, than the Rector of an adjoining parish said to me, 'Now, King, take my advice; go and live in quiet Bruges, where I lived for some time. Let me write to a person whom I know there, and beg him at once to take a furnished house for you.' I consented to this proposal; and in a fortnight's time I was domiciled with my family in 'that quaint old Flemish city,' where I spent three most happy (and I trust not un-

profitable) years, forming many of the most valued amongst the priceless friendships which have gladdened my life.

"And now for the realization of the second of my heart's yearnings. At the expiration of three years from leaving S. George's, the Bishop of London effected an exchange of livings between myself and the Vicar of Avebury; and here I thankfully record that I have ever found a most happy home.

I should have shrunk indeed from making these revelations respecting myself and some of my most inmost feelings, were it not that I gladly avail myself of this opportunity of reminding those of my brother Clergy who, in these days of trial, may be called upon to suffer in the cause of that truth and worship of the Church which is dearer to us than life, that we serve and suffer for a most gracious Master, who will never fail to return blessings an hundredfold upon those who serve and suffer for Him in His Church, even though such service and suffering should be marred by infirmities and shortcomings as miserable as were my own.

"Believe me, yours very sincerely,

"BRYAN KING.

"AVEBURY, CALNE,

"*Tuesday in Holy Week, 1877.*"

No. III.

CONFESSION AND ABSOLUTION.

AT page 49, the blessings attending the use of Confession have been spoken of, and an important place has been assigned to it in our Missionary work. In support of what was there briefly urged, it may be useful to quote from a letter addressed by the writer to the Bishop of London in 1874, meeting the popular objections and viewing the subject from the point of practical experience.

"Why should priests of great pastoral experience, and with parishes which demand their whole time and attention—nay, for which they live and die—devote so much of their time and toil to the hearing of Confessions, unless they had tested the paramount importance of the practice by their own experience? Can it be supposed that they would willingly give up other work and plans of usefulness, allow their leisure to be continually interrupted by penitents seeking to make their Confessions, sit for hours hearing the like sad story of sin

and trouble, be continually perplexed by trying and difficult questions concerning the spiritual life, be driven to their very wits' end (were it not for the guiding and sustaining grace of the Holy Spirit) in the choice of means for best aiding souls in their desperate struggles with temptation, submit to be detained at all hours of the day and night, in the very busiest seasons of their work (as before the Great Festivals of the Church); and this without the support of any excitement, such as may carry them through their public ministry, or the pressure of public opinion, or, alas! the authority or help of their bishops; unless they were satisfied that the hours, the labour, and the anxiety spent in the confessional were spent to the best advantage, were the ingathering of the fruits of toil in preaching, catechising, and visiting—the most remunerative, in fact, of all pastoral work?

The hearing of Confessions is the very backbone and marrow of pastoral work. Why do so many sermons fly over the heads and never reach the hearts of the hearers, but because the preacher knows so little of the inner life of his people? Their spiritual wants and yearnings, their temptations and sins, the daily struggles of their lives, the associations and dangers in which they mix, their temperaments and aspirations, are to him an unfathomed ocean, over which he drifts helplessly. What can a priest know of his people, unless he can gain their confidence, that they may open to him the

secret anguish of their spirit, resort to him in all difficulties, and feel sure that he will enter into their spiritual trials? And where can all this knowledge of the inner life be gained so readily and so surely as in the Confessional? A few hours spent there will give more spiritual experience than many more of ordinary pastoral visiting, because in the latter you continually run the risk of finding your parishioners engaged in some occupation, or surrounded by circumstances quite unfitting them for serious conversation; at best very much time is wasted in ordinary civilities, or the discussion of temporal concerns. The chances are all against your being able to come to the point in their own houses, whereas they come prepared to the church, where the priest is ready to receive them; the object is thoroughly understood, heart at once speaks to heart, the state of the soul is the only subject to be thought of, and the whole time therefore is spent to the purpose, and where there is a good Confessor, and a good Confession is made, to the very best advantage. Experience shows the frequent unreality of spiritual intercourse, unless in some degree connected with Confession or direction. Mere religious conversation with a priest is often put in the place of penitence, whereas it has simply encouraged sentimentalism, or degenerated into religious gossip. How far safer and more satisfactory, both for Confessor and penitent, is that which is confined to the Confessional! I should be among the last to depreciate

pastoral visiting, carried on earnestly in the full consciousness of its spiritual character, especially where Confession is recognized; nor the resort of the troubled soul to a spiritual counsellor at all times; but I mean that as regards economy of time and labour, and the attainment of the highest results, the spiritual intercourse of the Confessional is by far the most satisfactory.

* * * * * *

"First, then, the habit of Confession is specially helpful in deepening the conviction of sin. No power, indeed, but that of the Holy Spirit of God can work this blessed influence on the soul; but among the instruments which He uses this is one of the most efficacious. In the first conversion of the heart to God the change may come without any knowledge of the blessedness of Absolution, and of the consequent need of Confession; but when once this is realized, then no means is more helpful in deepening this conviction and bringing the heart in humble and painful abasement to the foot of the Cross, than the searching and thorough self-examination required in order to a good Confession. Indeed, as far as my own personal experience goes, as well as my acquaintance with the hearts of others, I doubt whether any self-examination is so real as that which is connected with Confession. Few things are more difficult than to maintain the wholesome exercise of self-examination, and among the ignorant and uneducated scarce any can

use it well except those who go to Confession. The experience of multitudes of persons, even of priests, is that they never fully knew what sin was, or what their own sin was, before they had been to Confession. It gives a sense of the reality of sin as apart from a formless sentiment. No private or public instruction in it, no explanation or books of questions, will do so much as the few moments which are spent in Confession, in opening the heart to a knowledge of itself. In fact, this is one of the greatest difficulties of a first Confession, that with all the care that may be taken in preparation, the soul does not really know its own sinfulness until it is humbling itself before God in confession to His priest. Habitual Confession at stated times ensures the careful examination of conscience, the bringing oneself to book, and is as helpful in checking spiritual negligence as the periodical inspection of accounts in checking public and private extravagance. We all feel the difficulty of teaching the uneducated, and indeed too often the educated also, what sin really is. Until they are accustomed to examine themselves before Confession, or to enter with such sufficient minuteness into their sins as is requisite for a good Confession, many dangerous and unlawful habits are found to have been indulged in without a consciousness of sin. How often does a first Confession reveal that the life has been blighted, misery entailed, and spiritual advancement marred, by habits begun, if not in unconsciousness

of, yet in very slight acquaintance with, their danger. Alas that parents, ignorant of the blessing of Confession themselves, too often through a blind prejudice, should debar their children from recourse to a remedy which, under God, might save them from life-long pain and remorse!"

Some remarks follow on habitual Confession; and then the objection of its being unmanly is answered.

"I believe there is a high courage and a true manliness in making a first Confession of a life full of sin and painful revelations; at any rate, I have known the most manly fellows shrinking from it for a long time, until at last, conquered by grace, they have dared to open their inmost heart, and expose their whole life nobly and courageously in Confession. When I think of the fearful moral cowardice which is concealed under the reckless exterior of a man of the world, as well as of a Whitechapel rough, who alike shrink from the ridicule of the society around them, I give the palm of manliness to the gentleman or the coalheaver who has the courage to go to Confession, and is not ashamed to acknowledge that he does so. Yet we hear of Confession destroying that manly independence of character which is supposed to be a special trait of an Englishman. Surely those who assert this are ignorant of the elements of a true independence. For such an independence is not a mere obstinate assertion of self, but a true estimate of that individual responsibility in the sight of God, which

leads us to brave opposition in a righteous cause. And no means is better adapted to foster and deepen the sense of individual responsibility, and to inform the conscience concerning the right and wrong of our actions, than the habit of constant and careful examination, which is a necessary preparation for a good Confession. If by a manly independence is meant that lawless freedom which sets all restraints of religion and morality aside, in order to indulge freely the natural lusts and passions, then the habit of Confession checks and restrains its licentiousness; but surely such is not the manly independence which is the boast of an Englishman, or at least of a Christian Englishman. The man whose conscience is right with God is the bravest champion of all that is right and just, the most consistent advocate of the true liberties of his country and nation.

* * * * * *

"But again, it is objected that Sacramental Absolution puts the priest in the place of Jesus Christ, between God and the soul. In a sense this is of course true, but in the same sense in which Jesus Christ Himself said to His Apostles, and through them to all the priests of His Church, 'As My Father hath sent Me, even so send I you.' 'All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations.' The very idea of priesthood is mediatorial, but the priest is

simply the representative, the minister, of the one great Mediator. God employs *means*, which implies something between us and God; they are His means and instruments, deriving all their efficacy from Him, nothing without Him, and only effectual in the way which He appoints, sanctions, and blesses. The Church is the body of Christ, the priest the minister of Christ, the Bible is the word and message of God, faith the condition of acceptance with God; all are *means*, but deriving their efficacy from His appointment. In a wise and judicious ministry Sacramental Absolution, instead of unduly exalting the priesthood, or veiling the brightness of the Divine countenance from the soul, has a special efficacy in making clearer and more real the virtue of the Precious Blood of Jesus Christ, which alone 'cleanseth us from all sin.' The preaching of the power of the Cross, and the cleansing virtue of our Blessed Lord's Blood, which are too often vague and unreal expressions, are realized by the penitent in the ministry of Absolution.

* * * * * *

"During the London Mission, all those who entered heartily into it were agreed that the truest results were to be sought in the personal intercourse of the Mission clergy with individuals, and the after-meetings, whether in the shape of prayer meetings or instructions in the schoolroom or in church, had that end specially in

view. Now such intercourse, whether conducted by those who sympathized more or less with the Aitkenite or Wesleyan system, or on Catholic principles, has for its objects, first, the humiliation of the soul in penitence, and then the bringing it to the Cross to seek peace through Jesus Christ. By the former clergy that peace is promised very frequently on the instant, under the pressure of present excitement, and thanks are given on the spot for the conversion of the sinner. The latter clergy teach that Sacramental Confession is the safest channel, and Absolution the appointed means for the assurance of this peace. Surely those who declaim against sentimental unreality and emotional religion would allow, that the way which we believe is that of the Church, is less exposed to their objections, and the safer, inasmuch as the preparation for Confession gives time for excited feelings to calm down, and the priest who in either case conveys the assurance of pardon is better qualified to do so after a full than after a partial Confession.

"In answer to the objection that Confession interferes with family confidence, I am thankful to know of many families where Confession is a very sensible bond of union and affection, where the parent trusts the child, and the child respects the parent, and brother and sister love one another all the more, from the consciousness of such a common means of grace; and where the godly restraint of word and action is helped by their

acknowledgment of the common warnings and counsels which they received in the Confessional. It is not at all an infrequent occurrence for members of the same family, so far from dreading this chimera of priestly influence, to draw one another—the parent leading the child, the child bringing the parent, the wife the husband, the husband the wife—to the same means of grace which they have learnt to value and use themselves."

No. IV.

S. KATHARINE'S HOSPITAL.

ALLUSION has already been made to S. Katharine's Hospital. Much interest is at present attracted to it from the movement on foot to obtain its restoration to the objects of its ancient foundation. Its original site was in the immediate neighbourhood of S. Peter's, the S. Katharine's being amalgamated with the London Docks. This brief sketch of its history is therefore added.

The ancient "Hospital of S. Katharine, near the Tower," is the oldest institution of its kind now existing in England. It has a special interest as well from a religious and antiquarian as from a utilitarian point of view.

If we go back to its original foundation by Queen Matilda, in 1148, it is older, with one or two exceptions, than any College in Oxford or Cambridge, and has survived not only the troubles of its earlier history, but the destruction of so many religious houses at the Reformation.

The first Hospital of S. Katharine was founded by Queen Matilda of Boulogne, in pure and perpetual

alms for the repose of the souls of her two children, Baldwin and Maud, whom she dearly loved, but who were taken from her at an early age, and before her husband Stephen came to the throne. It was founded for a Master, Brothers, and Sisters, and other poor persons, and the custody was entrusted to the Augustinian Monastery of the Holy Trinity, Aldgate, then in very high repute. The Queens Eleanor of Aquitaine, wife of Henry II., Berengaria, of Richard Cœur de Lion, and Isabella of Angoulême, Queen of John, were benefactresses to the Hospital.

In the reign of Henry III., Queen Eleanor was not satisfied with the government of the Hospital, by the Augustinian Monks, and endeavoured to deprive them of it. They were summoned in 1255 to appear before the Lord Chancellor and others at Westminster, and again before the Lord Mayor and Aldermen, but by both courts their rights to the custody of the Hospital were confirmed. Having failed in these attempts, the Queen further, in 1257, prevailed upon Fulk Basset, Bishop of London, to visit the Hospital, when in a somewhat arbitrary manner he removed the Master appointed by the Monastery, and obliged the Brothers and Sisters to renounce the authority of the Prior. Thus matters stood until the death of the Bishop in 1261, when the Queen prevailed upon the new Bishop of London, Henry de Wingham, with the assistance of other Bishops, to summon the Prior, and, under severe threats

of the King's displeasure, to surrender the rights of the Monastery over the Hospital. This, however, was only by word of mouth. Pope Urban IV., in 1267, in vain endeavoured to prevail upon the Queen to reinstate the monks. The Monastery however seems to have been very generous, and shortly afterwards gave up the churchyard to the Hospital for an annual payment of two pounds of wax on S. Botolph's day. Queen Eleanor then, having obtained the surrender of the Hospital, dissolved it, and founded the present Royal Hospital, dedicated to the same saint, for a Master, three Brothers, Chaplains, three Sisters, ten poor women called bedeswomen, and six poor scholars. It was founded in pure and perpetual alms for the soul of her husband, King Henry deceased, for her own soul, and for the souls of the former and future Kings and Queens of England, for whom masses should be daily said. She endowed the Hospital with lands in Kent, Herts, and East Smithfield, and reserved to herself and the Queens of England, her successors, full power to nominate the Master, three Brothers, Priests, and three Sisters, as vacancies occurred. She also ordained that, for the sake of the souls above mentioned, there should be given to twenty-four poor men twelve pence every day in the year up to November 16th, the day of S. Edmund, Archbishop and Confessor, and on that day, which was also the day of her Royal husband's death, a halfpenny each should be given to one thousand poor men. Of the

twenty-four, six were to be poor scholars, to assist the chaplains in the divine service as far as they could attend consistently with their studies. It was further ordained that when the revenues of the Hospital were increased the number of Chaplains, of the poor, and Sisters, should be also increased. Though the original Charter of Queen Eleanor cannot be found, it is recited in other subsequent Charters (Ed. I. and II.), and the Charter of Henry VI. recites that of Queen Eleanor, and mentions, besides the three Sisters, ten poor women living in the Hospital. Queen Philippa of Hainault, the wife of Edward III., was not only a benefactress to the Hospital, her husband founding a charity, but gave a new Charter which is very interesting:

"We, Philippa, by the grace of GOD Queen of England, consort of the illustrious Prince Lord Edward, by the same grace King of England and France, weighing and revolving in our mind those things which, to the honour of Almighty GOD, and His most Holy Mother, and the blessed spouse of GOD, His Virgin and Martyr, S. Katharine, were by the noble Kings and Queens of England of ancient times piously and wholesomely ordained, and how the overflowing clemency of divine mercy has amply enriched us, His simple handmaid, with a large income in this life and abundance of riches; mindful of so many and so great benefits, how we ought to make return to the King of kings, the Almighty GOD, for all those things which

He has given us: meditate upon these things in very many vigils. According then to the earnestness of our devotion, piety hath suggested to us that this would be acceptable to Him, that this would be healthful for us if, employing the study of our holy religion for the assistance of the poor, we offer to the King of kings, GOD on high, of His own gifts given to us, the offering of piety, and should choose the glorious Virgin and Martyr of GOD, S. Katharine, the handmaid of chastity, our intercessor with GOD, and likewise our happy patroness." The Queen then, with the consent of the King, makes her grant "as a pure and perpetual alms to the Master, Warden, or Guardian, the Brothers and Sisters who serve GOD in the Hospital, for the salvation of our Lord the King, and for the peace and perpetual establishment of his kingdom. And, that the more devout and honourable service may be paid to GOD and the Holy Virgin Katharine; and that the life and conversation of those who there serve and worship GOD may be more manifest and shine forth to the knowledge of men; and that the pious observance of ecclesiastical order and rule amongst them all may be known, to the exciting of the greater devotion of the people, that they may contribute further supplies to our charity:—It is ordained that in the said Hospital there shall be three honest Priests, of good conversation and holy life, daily celebrating the divine offices in the Church of the aforementioned Hospital of S. Katharine, with the assistance of six or

more poor scholars, who shall be daily supported of the alms of the Hospital in food and clothing." It ordains that "the Brothers and Sisters shall promise expressly to live chastely and continently, so that they may be able to minister in the sight of GOD with a pure heart and chaste body." Their community of goods, their sober dark dress, their mantle with the emblem of S. Katharine's Wheel, their careful attendance on the Masses and Offices of Festivals and daily Commemorations of the Departed, their devotion, so that, "from their good behaviour and works of piety wrought amongst them, the devotion of the people in praising GOD and helping them may be increased:"—all this is set forth, adding, "Since when GOD is devoutly worshipped, and the daily ministry is paid with due honour, all servants of Christ are from this the more animated to be present at the divine offices, and to exercise their works of charity." They were not to go abroad without sufficient cause or leave from the Master, to be at home by curfew, to avoid all scandal in the house and discussion amongst themselves. The Brethren were to "visit the sick and infirm living there, both in the reciting the Divine Offices and in performing other works of charity for them." The order and good discipline of the Refectory, the care of sick Brethren or Sisters, the yearly payments for their dress, the holding of Chapters, and the care that no important business should be undertaken without the expressed consent of

the Community, the guardianship of the seal—are carefully laid down. The appointment of the Master by the Queen and her successors,, his residence near the Brothers and sitting with them in the Refectory, the application of surplus revenues to the building of the Church are likewise enacted, and the Charter, which was given at Chertsey, concludes with the prayer that "GOD may cause it to be observed inviolably."

Further benefactions of lands and foundations of Chantries were made by Richard II., John of Gaunt, and Henry VI. Henry's Charter is called the Great Charter. It recites the Charter of Queen Eleanor; and though the original of it is not extant, it is found in the Charter of Queen Elizabeth.

The Charter of Henry VI., reciting the Charter of Queen Eleanor and the Will of Thomas Beckington, recognizes the foundation as consisting of a Master, four Brothers Chaplains, three Sisters, six poor scholars, and ten poor women; makes better provision for their support; and confirms the spiritual jurisdiction, liberties, and immunities of the Hospital.

In the reign of Henry VIII., and under the patronage of Queen Katharine of Arragon, the Hospital reached its greatest height of prosperity; and in 1518 the Guild of S. Barbara was founded here, consisting of many of the chief nobility of the kingdom. Though dissolved among Religious Houses, and robbed of much of its property, amongst which were very rich vessels

and vestments, it yet survived the shock. In the reign of Edward VI., Queen Katharine Parr made her husband, Thomas Seymour, Master, though a layman. Queen Mary restored the office to a Priest, who was, however, displaced by another layman appointed by Queen Elizabeth.

In 1698 Lord Somers, the Lord Chancellor, visited the Hospital, and drew up rules for its better governance and the management of its revenues. And thus the Hospital continued until the year 1828. The Church, built by Bishop Beckington in the fifteenth century, was renewed in 1788, the Master's and Brethren's Houses having been rebuilt some thirty years previously.

It is difficult now to realize the fact that such a quiet, religious Community, ministering to the spiritual and temporal wants of the seafaring population around them, with traditions of 700 years, and marks of the revolutions which had passed over their heads, should have survived to our own time in such a busy part of the Metropolis. It is sad indeed to reflect on the apathy of Churchmen in 1828, which could have allowed so interesting a religious Community to have been torn from its ancient situation, and transplanted to another part of London, where it seems altogether out of place. Yet such was the preponderating influence of the commercial interest, that, in spite of the opposition of the Community itself and the surrounding inhabitants, nay, in spite of opposition in higher quarters, and after a

defeat in the House of Commons, yet at last an Act was passed which authorized the sale of the religious property in order to form S. Katharine's Docks. The name of S. Katharine alone survives to mark the site of a most interesting Collegiate Institution.

No less than £160,000 was spent by the Dock Company in purchasing the site and in building the present establishment in the Regent's Park, and the Hospital has now an income of £7,000 or £8,000 per annum. In its present situation, and under a lay Master (as it was until quite lately), it is but the shadow of the ancient Hospital, and of the slightest possible use. There are, however, hopes that a better state of things may arise, as the Queen, who is the patroness of the Hospital by its ancient constitution, has called upon the Lord Chancellor, as Queen Katharine in 1698 called upon Lord Somers, to frame new rules for the administration of the Hospital; and much interest is now felt in the East of London, as to the result of changes which may arise from this command of Her Majesty.

Is it too sanguine a hope that a future generation may see another S. Katharine's arise in the East of London, with its Very Reverend Master, its Canons, its Sisters, its works of charity, and Schools; fulfilling, with the devotion of its ancient foundation, but with all the newer appliances of the nineteenth century, the work which Queen Philippa marked out for the children of S. Katharine in 1351? May God grant it

April, 1877.

A CLASSIFIED CATALOGUE OF BOOKS

Selected from the Publications of

MESSRS. RIVINGTON

WATERLOO PLACE, LONDON

MAGDALEN STREET, OXFORD; TRINITY STREET, CAMBRIDGE

Contents.

	PAGE		PAGE
1. THE PRAYER BOOK AND THE CHURCH SERVICE . . .	1	6. SERMONS	47
2. THE HOLY SCRIPTURES . . .	7	7. RELIGIOUS EDUCATION . .	65
3. DEVOTIONAL WORKS . . 17,	88	8. ALLEGORIES AND TALES . .	70
4. PARISH WORK	32	9. HISTORY AND BIOGRAPHY .	73
5. THE CHURCH AND DOCTRINE	37	10. POETRY AND MISCELLANEOUS	84
		11. INDEX	89

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Index

	PAGE
ADAMS (WILLIAM), *Sacred Allegories*	72
——— *Warnings of the Holy Week*	54
A KEMPIS, *Imitation of Christ*	17, 25, 88
ALFORD (Dean), *Life, Journal, and Letters*	81
——— *Greek Testament*	7
——— *New Testament for English Readers*	7
ANDREWES (Bishop), *Manual for the Sick*	24
Angels, The Holy	49
Annotated Book of Common Prayer	2
——— *Compendious Edition*	1
Annual Register	83
ARNOLD (T. K.), *Sermons in a Country Village*	63
Ascetic Library: edited by ORBY SHIPLEY:—	
Mysteries of Mount Calvary	29
Counsels on Holiness of Life	29
Preparation for Death	29
Examination of Conscience	29
Athanasian Creed, Recent Theories considered, by G. D. W. OMMANNEY	5
——— "*Damnatory Clauses of*," by MALCOLM MACCOLL	5
——— *Athanasian Origin of*, by J. S. BREWER	5
AVANCINI, *Vita et Doctrina Jesu Christi*	22
BAKER'S (W.), *Manual of Devotion for Schoolboys*	31
BALL (T.) *On the XXXIX Articles*	39
Bampton Lectures for 1865, by J. B. MOZLEY	42
——— 1866, by H. P. LIDDON	47
——— 1867, by E. GARBETT	45
——— 1872, by J. R. T. EATON	62
——— 1874, by STANLEY LEATHES	61
BARING-GOULD (S.), *Origin and Development of Religious Belief*	43
——— *Post-Mediæval Preachers*	33
——— *Curious Myths of the Middle Ages*	82
BARRETT (W. A.), *Flowers and Festivals*	34
——— *Chorister's Guide*	34
BARROW (G. S.), *The Mystery of Christ*	15
BEAMONT (W. J.), and CAMPION (W. M.), *Prayer Book Interleaved*	3
BEAVEN (JAMES), *Help to Catechising*	68
BICKERSTETH (Dean), *Catechetical Exercises on the Apostles' Creed*	68
——— *Questions Illustrating the XXXIX Articles*	68
———(E. H.), *Yesterday, To-day, and for Ever*	84
——— *The Two Brothers*	84

	PAGE
BISHOP (C. K. K.), *Notes on Church Organs*	34
BLUNT (J. H.), *Annotated Prayer Book*	2
——— *Compendious Edition*	1
——— *Dictionary of Theology*	38
——— *Sects, Heresies, &c.*	39
——— *Directorium Pastorale*	33
——— *Doctrine of the Church of England*	39
——— *Sacraments and Sacramental Ordinances*	4
——— *Household Theology*	65
——— *Key to Church Catechism*	65
——— *History (Ancient)*	79
——— (*Modern*)	79
——— *Holy Bible*	15
——— *Prayer Book*	4
——— *Reformation of the Church of England*	79
——— and PHILLIMORE (W. G. F.), *Book of Church Law*	32
BODY (GEORGE), *Life of Justification*	48
——— *Temptation*	48
Bossuet and his Contemporaries	73
BREWER (J. S.), *Athanasian Origin of the Athanasian Creed*	5
BRIDGE (C.), *History of French Literature*	80
BRIGHT (J. FRANCK), *English History*	83
BRIGHT (WILLIAM), *Faith and Life*	30
——— *Hymns and other Verses*	86
——— and MEDD (P. G.), *Liber Precum Publicarum*	2
BROWNING (OSCAR), *Historical Handbooks. See under "Historical."*	
BRUTON (E. G.), *Ecclesiastical Dilapidations Act*	35
BURKE (EDMUND), *Reflections on the French Revolution*	82
CAMPION (W. M.), and BEAMONT (W. J.), *Prayer Book Interleaved*	3
CARR (ARTHUR), *Notes on S. Luke's Gospel*	8
CHILCOT (WILLIAM), *Evil Thoughts*	27
Christian Painter of the Nineteenth Century	73
——— *Year*	17, 23, 88
Church Builder	36
——— *Law, Book of*, by J. H. BLUNT and W. G. F. PHILLIMORE	32
——— *Organs*, by C. K. K. BISHOP	34
——— by F. H. SUTTON	34
CHURTON (W. R.), *Defence of the English Ordinal*	41
Clergy Charities, List of	36
CLERKE (Archdeacon), *Daily Devotions*	21
Companion to the Old Testament	10
——— *Lord's Supper*, by the Plain Man's Friend	31
COMPTON (BERDMORE), *The Catholic Sacrifice*	55
Consoline Thoughts in Sickness	24
CORDERY (J. G.), *Translation of Homer's Iliad*	86
COSIN (Bishop), *Religion of the Realm of England*	41
CRAKE (A. D.), *First Chronicle of Æscendune*	71
——— *Second* ———	71
——— *History of the Church under the Roman Empire*	78
CRUDEN (ALEXANDER), *Concordance to the Bible*	16
CURTEIS (A. M.), *History of the Roman Empire, A.D.* 395-800	80
DALE (T. P.), *Commentary on Ecclesiastes*	9
Dante, A Shadow of, by M. F. ROSSETTI	85

	PAGE
DAVYS (Bishop), *History of England*	83
DENTON (W.), *Commentary on the Lord's Prayer*	5
Dictionary of Theology, edited by J. H. BLUNT	38
——— *Sects, Heresies, &c.* edited by J. H. BLUNT	39
DÖLLINGER (J. J. I. von), *Prophecies and the Prophetic Spirit*	40
——— *on Reunion*	40
——— *Fables respecting the Popes*	82
Dominican Artist, (A)	74
DUNCOMBE (Dean), *Family Devotions*	21
EATON (J. R. T.), *The Permanence of Christianity*	62
Ecclesiastes, Commentary on, by T. P. DALE	9
——— *for English Readers*, by W. H. B. PROBY	14
ELLISON (H. J.), *Way of Holiness in Married Life*	63
Fénelon, A Biographical Sketch	73
——— *Spiritual Letters to Men*	41
FIELD (WALTER), *Stones of the Temple*	38
FLETCHER (JOSEPHINE), *Prayers and Meditations for Holy Communion*	20
FOSBERY (T. V.), *Hymns and Poems for the Sick and Suffering*	23
——— *Voices of Comfort*	23
From Morning to Evening	24
GALLOWAY (W. B.), *Physical Facts and Scriptural Record*	86
GARBETT (EDWARD), *Dogmatic Faith*	45
GARLAND (G. V.), *Genesis, with Notes*	14
GEDGE (J. W.), *Young Churchman's Companion to the Prayer Book*	67
GOULBURN (Dean), *Acts of the Deacons*	14
——— *The Child Samuel*	18
——— *Commentary on the Communion Office*	4
——— *Farewell Counsels of a Pastor*	54
——— *Family Prayers*	21
——— *Gospel of the Childhood*	18
——— *Holy Catholic Church*	37
——— *Manual of Confirmation*	69
——— *Occasional Sermons*	54
——— *Pursuit of Holiness*	18
——— *Short Devotional Forms*	18
——— *The Idle Word*	69
——— *Thoughts on Personal Religion*	18
Gray, Life of Bishop	81
Gratry (Père), Last Days of, by PÈRE PERRAUD	75
——— *Life of Henri Perreyve*	76
Guide to Heaven, edited by T. T. CARTER	19
GURNEY (AUGUSTUS), *Home Life of Jesus of Nazareth*	62
HADDAN (A. W.), *Apostolical Succession*	41
HALL (W. J.), *Psalms and Hymns*	6
——— *New Mitre Hymnal*	6
Hamilton (Walter Kerr), a Sketch, by H. P. LIDDON	76
Help and Comfort for the Sick Poor	24
HERBERT (GEORGE), *Poems and Proverbs*	26, 88
HEURTLEY (Canon), *Parochial Sermons. Fourth Series*	63

	PAGE
HEYGATE (W. E.), *Allegories and Tales*	70
——— *The Good Shepherd*	31
Hidden Life of the Soul	17, 28
Historical Biographies, edited by M. CREIGHTON :—	
Simon de Montfort	83
The Black Prince	83
Historical Handbooks, edited by OSCAR BROWNING :—	
History of the English Institutions, by P. V. SMITH	80
——— *French Literature*, by C. BRIDGE	80
——— *the Roman Empire*, by A. M. CURTEIS	80
——— *Modern English Law*, by Sir R. K. WILSON	80
——— *The Reign of Lewis XI.*, by P. F. WILLERT	80
——— *England in the XIVth Century*, by C. H. PEARSON	81
HODGSON (CHR.), *Instructions for the Clergy, &c.*	33
HOLMES (R. R.), *Illuminated Edition of the Prayer Book*	3
Homer's Iliad, translated by J. G. CORDERY	86
HOOK (Dean), *Book of Family Prayer*	21
Hour of Prayer, with Preface by W. E. SCUDAMORE	21
HUTCHINGS (W. H.), *Mystery of the Temptation*	60
Hymnal, New Mitre, by W. J. HALL	6
Hymns and Poems for the Sick and Suffering, edited by T. V. FOSBERY	23
JACKSON (Bishop), *The Christian Character*	59
JAMES (Canon), *Christian Watchfulness*	30
——— *Comment upon the Collects*	5
——— *Evangelical Life*	30
——— *Spiritual Life*	30
JANUS, *The Pope and the Council*	46
JELF (Canon), *On the XXXIX Articles*	45
JONES (HARRY), *Priest and Parish*	33
JOYCE (J. W.), *Power of the Keys*	41
KAY (WILLIAM), *On the Psalms*	9
KEBLE (JOHN), *The Christian Year*	17, 23, 88
KENNAWAY (C. E.), *Consolatio, or Comfort for the Afflicted*	24
Keys to Christian Knowledge :—	
Key to the Four Gospels, by J. P. NORRIS	11
——— *Acts*, by J. P. NORRIS	11
——— *Holy Bible*, by J. H. BLUNT	15
——— *Prayer Book*, by J. H. BLUNT	4
——— *Church Catechism*, by J. H. BLUNT	65
——— *History* (*Ancient*), edited by J. H. BLUNT	79
——— (*Modern*), edited by J. H. BLUNT	79
KITCHENER (F. A.), *A Year's Botany*	85
LEATHES (STANLEY), *The Religion of the Christ*	61
——— *Witness of the Old Testament to Christ*	61
——— *St. Paul to Christ*	61
——— *St. John to Christ*	61
LEE (WILLIAM), *Inspiration of Holy Scripture*	15
Liber Precum Publicarum, by W. BRIGHT and P. G. MEDD	2
Library of Spiritual Works for English Catholics :—	
A KEMPIS, *Of the Imitation of Christ*	17
The Christian Year	17
SCUPOLI, *The Spiritual Combat*	17

PAGE

Library of Spiritual Works for English Catholics (continued):—
S. Francis de Sales, *Devout Life* 17
——— *Spiritual Letters* 17
The Hidden Life of the Soul 17
Liddon (H. P.), *Divinity of our Lord* 47
——— *Elements of Religion* 47
——— *University Sermons* 47
——— *Walter Kerr Hamilton, In Memoriam* 76
——— *Andrewes' Manual for the Sick* 24
Light of the Conscience 28
Litanies, Metrical and Prose, Book of, ... 3
Louise de France, *Life of* 74
Lyte (H. F.), *Miscellaneous Poems* 86
Lyttleton (Lord), *Private Devotions for School-boys* . . . 23

MacColl (M.), "*Damnatory Clauses*" *of the Athanasian Creed* . 5
Mant (Bishop), *Ancient Hymns* 29
——— *Happiness of the Blessed* 42
Manuals of Religious Instruction, edited by J. P. Norris . . 66
Medd (P. G.), *Household Prayer* 21
——— *Parish Sermons* 63
——— and Bright (William), *Liber Precum Publicarum* . 2
——— Walton (H. B.), *Common Prayer, and Ordinal of* 1549 2
Meditations on the Life of our Lord, edited by T. T. Carter . 19
Melvill (Canon), *Sermons* 56
——— *Selections from Latter Sermons* . . . 58
——— *Sermons on Less Prominent Facts* . . . 57
——— *Lothbury Lectures* 59
Mercier (A.), *Our Mother Church* 44
Merreweather (J. D.), *Semele; or, the Spirit of Beauty* . . 72
Mitchell (J.), *On Church Government* 40
Moberly (Bishop), *Plain Sermons* 55
——— *Great Forty Days* 55
——— *Sermons at Winchester College* . . . 55
Monsell (J. D. B.), *Parish Musings* 86
Moore (C. R.), *The Elegies of Propertius* 86
——— (Daniel), *Aids to Prayer* 21
——— *Sermons on Special Occasions* . . . 60
——— *The Age and the Gospel* 59
Morgan (A. M.), *Immanuel and other Poems* . . . 87
Mozley (J. B.), *Lectures on the Miracles* 42
——— *University and other Sermons* . . . 53
——— *Lectures on the Old Testament* . . . 10

Neale (J. M.), *The Virgin's Lamp* 22
——— *History of the Holy Eastern Church* . . . 77
Newman (J. H.), *Parochial and Plain Sermons* . . . 50
——— *Lectures on Justification* 52
——— *Sermons on Subjects of the Day* . . . 52
——— *Fifteen University Sermons* . . . 52
Norris (J. P.), *Manuals of Religious Instruction* . . . 66
——— *Key to the Four Gospels* 11
——— *Acts of the Apostles* 11
——— *Rudiments of Theology* 67
——— *Easy Lessons to Candidates for Confirmation* . . 69

	PAGE
OMMANNEY (G. D. W.), *On the Athanasian Creed*	5
OXENHAM (F. N.), *The Soul in its Probation*	60
PARNELL (FRANK), *Ars Pastoria*	33
Path of Holiness, edited by T. T. CARTER	19
PEARSON (C. H.), *English History in the XIVth Century*	81
PEPYS (Lady), *Morning Notes of Praise*	30
——— *Quiet Moments*	30
PERRAUD (Père), *Last Days of Père Gratry*	75
Perreyve (Henri), by PÈRE GRATRY	76
PHILLIMORE (Sir R.), *Ecclesiastical Judgments*, 1867-1875	40
——— (W. G. F.), and BLUNT (J. H.), *Book of Church Law*	32
PHILPOTTS (M. C.), *The Hillford Confirmation*	72
PIGOU (FRANCIS), *Faith and Practice*	64
POLLOCK (J. S.), *Out of the Body*	43
Prayer Book, American	3
——— *Annotated*, by J. H. BLUNT	2
——— *Illuminated*, by R. R. HOLMES	3
——— *Interleaved*, by W. M. CAMPION and W. J. BEAMONT	3
——— *Latin*, by W. BRIGHT and P. G. MEDD	2
——— *of Edward VI., and Ordinal of* 1549	2
Prayers and Meditations for Holy Communion, by JOSEPHINE FLETCHER	20
Prayers for the Sick and Dying	24
PROBY (W. H. B.), *Ecclesiastes for English Readers*	14
——— *Ten Canticles*	14
Psalter, or Psalms of David	5
PUSEY (E. B.), *Commentary on the Minor Prophets*	9
——— *Lectures on Daniel the Prophet; with Notes*	9
QUESNEL, *Devotional Commentary on St. Matthew's Gospel*	14
QUIRINUS, *Letters from Rome on the Council*	46
Reformation of the Church of England, by J. H. BLUNT	79
Revival of Priestly Life in the Seventeenth Century in France	75
RIDLEY (W. H.), *Bible Readings for Family Prayer*	16
RIGG (A.) and GOOLDEN (W. T.), *Easy Introduction to Chemistry*	85
Rivington's Devotional Series:—	
A KEMPIS, *Of the Imitation of Christ*	25, 88
DE SALES, *Devout Life*	25, 88
HERBERT (GEORGE), *Poems and Proverbs*	26, 88
WILSON (Bishop), *On the Lord's Supper*	26, 88
TAYLOR (JEREMY), *Holy Living*	27, 88
——— *Dying*	27, 88
CHILCOT (WILLIAM), *Evil Thoughts*	27
The Christian Year	23, 88
ROBERTS (JOHN), *English Nursery Rhymes translated into French*	86
——— (WILLIAM), *Church Memorials and Characteristics*	78
ROMANOFF (H. C.), *Historical Narratives from the Russian*	82
——— *S. John Chrysostom's Liturgy*	45
——— *Rites and Customs of the Greco-Russian Church*	82
ROLLESTON (FRANCES), *Mazzaroth; or, the Constellations*	87
ROSSETTI (M. F.), *A Shadow of Dante*	85
SALES, S. FRANCIS DE, *Life*	75
——— *Spiritual Letters*	44

PAGE

SALES, S. FRANCIS DE, *Spirit* 28
——— *Devout Life* 17, 25, 88
SCUDAMORE (W. E.), *Notitia Eucharistica* 4
——— *Words to take with us* 20
SCUPOLI (LAURENCE), *Spiritual Combat* 17
Self-Renunciation, with an Introduction by T. T. CARTER . . 22
SHIPLEY (ORBY), *Glossary of Ecclesiastical Terms* . . . 68
——— *Ascetic Library* 29
SHUTTLEWORTH (Bishop), *Last Three Sermons preached at Oxford* . 64
Sickness, Consoling Thoughts in, edited by HENRY BAILEY . . 24
——— *its Trials and Blessings* . . . 24
Sick, Andrewes' Manual for the, edited by H. P. LIDDON . . 24
Sick Poor, Help and Comfort for 24
—— *and Dying, Prayers for* 24
—— *and Suffering, Hymns and Poems for*, edited by T. V. FOSBERY . 23
SINCLAIR (Archdeacon), *Thirty-two Years of the English Church* 1842-75 40
SLADE (JAMES), *Twenty-one Prayers for the Sick* . . . 24
SMITH (P. V.), *History of the English Institutions* 80
Soimême; A Story of a Wilful Life 70
Spiritual Guidance, with an Introduction by T. T. CARTER . . 22
Star of Childhood, edited by T. T. CARTER 19
STRACEY (W. J.), *Short Sermons on the Psalms* . . . 62
STONE (S. J.), *Knight of Intercession* 84
SUTTON (F. H.), *Church Organs* 34

TAYLOR (JEREMY), *Holy Living* 27, 88
——— *Dying* 27, 88
Thirty-Nine Articles, by Canon JELF 46
——— *Questions illustrating*, by Dean BICKERSTETH . 68
Treasury of Devotion, edited by T. T. CARTER . . . 19
TRELAWNY (C. T. C), *Perranzabuloe, The Lost Church Found* . 79

URLIN (R. DENNY), *John Wesley's Place in Church History* . . 77

VINCENT DE PAUL, *Life of S.*, edited by R. F. WILSON . . 77
Voices of Comfort, edited by T. V. FOSBERY 23

WALTON (H. B.), and MEDD (P. G.), *Common Prayer, and Ordinal of* 1549 2
Way of Life, edited by T. T. CARTER 19
WEBSTER (WILLIAM), *Syntax and Synonyms of the Greek Testament* . 15
Wesley's Place in Church History, by R. DENNY URLIN . . 77
WILLERT (P. F.), *Reign of Lewis XI.* 80
WILLIAMS (ISAAC), *Devotional Commentary on the Gospel Narrative:—*
Study of the Holy Gospels 12
Harmony of the Four Evangelists 12
Our Lord's Nativity 12
——— *Ministry* (2nd Year) 12
——— (3rd Year) 12
The Holy Week 12
Our Lord's Passion 12
——— *Resurrection* 12

	PAGE
WILLIAMS (ISAAC), *Apocalypse*	13
——— *Beginning of the Book of Genesis*	14
——— *Characters of the Old Testament*	13
——— *Female Characters of Holy Scripture*	13
——— *Plain Sermons on the Catechism*	68
——— *Sermons on the Epistles and Gospels*	49
WILSON (Bishop), *On the Lord's Supper*	26, 88
——— (Sir R. K.), *Modern English Law*	80
——— (R. F.), *Life of S. Vincent de Paul*	77
WORDSWORTH (Bp. CHARLES), *Catechesis*	68
——— (Bp. CHR.), *Commentary on the Holy Bible*	8
——— *Greek Testament*	8
——— *Twelve Visitation Addresses*	62
——— *Church of England and the Maccabees*	62
——— *On the Inspiration of the Bible*	15
——— *Intermediate State of the Soul*	45
——— *Union with Rome*	45

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